# THE UNIQUE SELF-TEACHER PHRENOLOGY & PHYSIOLOGY



J. W. TAYLOR



THE BRITISH PHRENOLOGICAL SOCIETY (Incorporated). FOUNDED 1986. Med K41207 Tom 2. E. Even- Memden THE BRITISH PERSONALISE

# THE UNIQUE SELF-TEACHER

# PHRENOLOGY & PHYSIOLOGY

By

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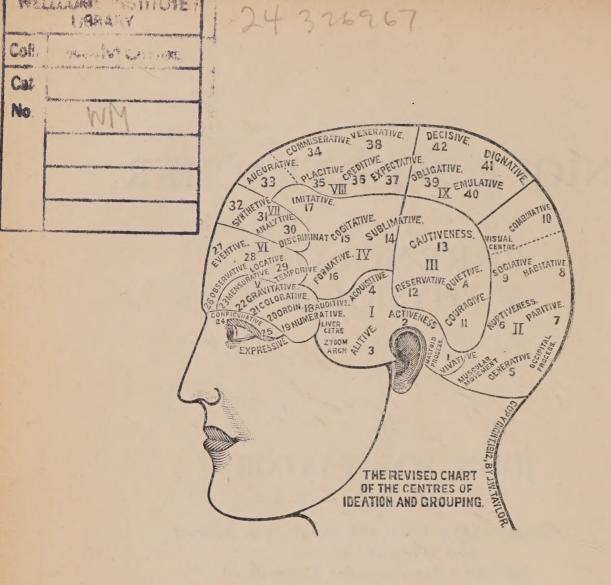
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The Revised Grouping of the Brain Centres and their Corresponding Faculties ::

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# The Revised Analysis of the Faculties of the Mind.

- 1.—Vivativeness: love of life; desire to live; vivacity.
- 2.—Activeness: love of action; desire to be in motion.
- 3,—Alitiveness: sense of hunger; desire to seek nourishment.
- 4.—Acquisitiveness: to get and add to; desire to acquire and possess.
- 5.—Generativeness: to propagate; chivalry between the sexes.
- Nuptiveness: desire to choose a mate and marry.
- Paritiveness: to bring forth or bear; love for the young.
- 8.—Habitativeness: to dwell; the longing to occupy a home.
- 9.—Sociativeness: to associate; desire to co-operate with others.
- 10.—Combinativeness: a tendency to unite and combine together.
- A.—Quietiveness: to be quiet; a tranquil condition; rest and repose.
- 11.—Gouragiveness: to be cool, calm, and brave in times of difficulty.
- 12.—Reservativeness: to conceal one's thoughts; mental reservation.
- 13.—Cautiveness: to beware; sense of danger; desire to avoid errors.
- 14.—Sublimativeness: to elevate; enthusiasm for the sublime.
- 15.—Cogitativeness: to think and meditate; desire to be original.
- 16.—Formativeness: to form and make; ability to plan and build.
- 17.—Imitativeness: to imitate; a tendency to copy what others do.
- 18.—Auditiveness: perception and memory of sounds; sense of tone.
- 19.—**Numerativeness:** perception and memory of numbers.
- 20.—Ordinativeness: perception of order and attention to details.
- 21.—Colorativeness: perception of colours, tints, hues, and textures.

- 22.—Gravitativeness: perception of gravitation; power to balance.
- 23.—Mensurativeness: perception of relative size and distance.
- 24.—Gonfigurativeness: perception of configuration, outline, and shape.
- 25. **Expressiveness:** power to express desires, hopes, and ideas in words.
- 26.—**Observativeness:** capacity to observe and focus attention on objects.
- 27.—Eventiveness: perception and memory of passing events.
- 28.—Locativeness: perception and memory of localities; desire to travel.
- 29.—Temporiveness: perception of time; power to estimate definite periods.
- 30.—Discriminativeness: ability to distinguish abstract differences.
- 31.—Analytiveness: capacity to resolve abstract ideas into their primary elements.
- 32.—Synthetiveness: power to reason by a regular chain of principles to a synthetic conclusion.
- 33.—Augurativeness: a tendency to surmise, predict, and forecast.
- 34.—**Gommiserativeness:** fellow-feeling; to befriend; compassion.
- 35.—Placitiveness: to be pleasing; geniality of manners.
- 36.—Creditiveness: to put faith or trust in others; sense of wonder.
- 37.—Expectativeness: expectation; anticipation of some future good.
- 38.—Venerativeness: to venerate; sense of reverence and worship.
- 39.—Obligativeness: sense of obligation; desire to be just and do justly.
- 40.—Emulativeness: to vie with; desire to emulate; ambition to excel.
- 41.—Dignativeness: an innate feeling of self-respect and dignity.
- 42.—Decisiveness: power to decide an issue; decision of character.

## Head Measurements and Degrees of Capacity.

1. Peripheral or Tape Measurements (A)
Measure from the spot (\*) from side to side.

	oup ver 1	V.	GRO		/II. 2.	GRO	ver 3	7III. 3.		oup ver	IX. 4.		oup Over	
Inches.	Degrees of each B.C.	Degrees of the Group.	Inches.	Degrees of each B.C.	Degrees of the Group.	Inches.	Degrees of each B.C.	Degrees of the Group.	Inches.	Degrees of each B.C.	Degrees of the Group.	Inches.	Degrees of each B.C.	Degrees of the Group.
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$9\frac{1}{2}$	6	42	10	6	18	$10\frac{1}{2}$	6	30	101	6	24	91/2	6	30
10	. 9	63	$10\frac{1}{2}$	9	27	11	9	45	11	9	36	10	9	45
$10\frac{1}{2}$	12	84	11	12	36	$11\frac{1}{2}$	12	60	$11\frac{1}{2}$	12	48	$10\frac{1}{2}$	12	60
11	15	105	111	15	45	12	15	75	12	15	60	11	15	75
$11\frac{1}{2}$	18	126	12	18	54	$12\frac{1}{2}$	18	90	$12\frac{1}{2}$	18	72	$11\frac{1}{2}$	18	90
12	21	147	121	21	63	13	21	105	13	21	84	12	21	105
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5	6	24	5	6	24	$4\frac{1}{2}$	6	18	$3\frac{3}{4}$	6	42	10	6	181	6
51	9	36	51/4	9	36	$4\frac{3}{4}$	9	27	4	9	63	$10\frac{1}{2}$	9	191	9
$5\frac{1}{2}$	12	48	$5\frac{1}{2}$	12	48	5	12	36	41	12	84	11	12	$20\frac{1}{2}$	12
$5\frac{3}{4}$	15	60	$5\frac{3}{4}$	15	60	$5\frac{1}{4}$	15	45	$4\frac{1}{2}$	15	105	$11\frac{1}{2}$	15	$21\frac{1}{2}$	15
6	18	72	6	18	72	$5\frac{1}{2}$	18	54	43/4	18	126	12	18	$22\frac{1}{2}$	18
61	21	84	61	21	84	$5\frac{3}{4}$	21	63	5	21	147	12½	21	231/2	21

N.B.—These Tables are issued in this Edition by the special

request of various Students.

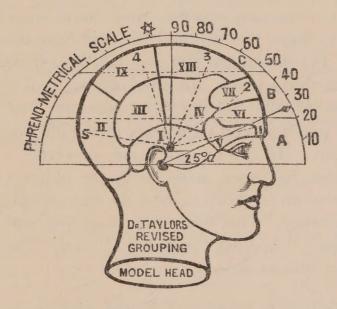
Modifications.—When a Faculty of the Mind is highly trained, it may, and often does, manifest from three to six more degrees of functional power than is shown by the mere size of its corresponding Brain-Centre, and should be marked accordingly. And, vice versa, when a large Brain-Centre is uncultivated.

#### THE

# UNIQUE SELF-TEACHER

Containing

Directions for the Cultivation and Restraint of all the known Mental Faculties.



## A SCIENTIFIC ANALYSIS

OF THE

# Character and Abilities of

As marked by

Given at

Date of Examination

#### Preface to the Twelfth Edition.

This Edition has been thoroughly revised. Special alterations and additions—including the Author's recent discoveries—have been made, in order to render it more complete, and thus keep it abreast of the times.

Neither time nor expense have been spared in the endeavour to make this Edition the most Scientific Register published. It has entailed immense labour, extending, more or less, over thirty years. In previous issues of "Result of Research in Mental Science," an attempt was made to modify and patch up certain defects in the old nomenclature of Phrenology. In the present issue, however, a complete transformation has been made, with the object of making the application of the Science not only more simple, but also more trustworthy. The defence for so doing will be found in the writer's "Applied Psychology," and "The Revised 20th Century Phrenology."

This Edition is, therefore, issued with great improvements, and with the hope that it will prove a useful and convenient Register for Practical Phrenologists in which to record examinations. The success and sale of 44,000 copies of previous issues has given the writer much satisfaction, and in some measure rewarded him for his efforts.

He takes this opportunity of expressing his sincere thanks to his critics, and the profession generally, for the flattering reception they have given to former Editions of this Self-Teacher and Register.

THE AUTHOR.

Morecambe,

OCTOBER, 1915.

### EXPLANATORY NOTES.



#### Please read these first.

In a printed delineation, we cannot present the developments of character in every particular, for this reason: No two persons, even though they be twins, are in all respects alike. The almost numberless combinations of which the mental faculties are susceptible, result in shades and variations of character as numerous as the members of the human family. Therefore, to give a correct delineation requires a carefully written analysis. In a guide like the present, we can merely furnish the elements. The subject should combine them for himself or herself, considering well the influence of the predominating group, the leading faculties, and the ever-varying conditions of health, temperaments, and specially the action of one faculty upon another.

The faculties may not, in all cases, manifest in the character the degree marked in the Register. Thus, a person with auditiveness marked 4 or 5, with a favourable temperament and combinations, may possess more musical talent than another whose conditions are unfavourable, but in whom the faculty of auditiveness is much larger. The same may be said of other faculties. And those who, from lack of experience, are incompetent to take into account all the conditions, should be modest in offering criticisms on the work of Qualified Practitioners.

Your Physical and Mental development is expressed by the marking of the Examiner in the Table on pages 8 and 9. Absolute correctness in every particular is not claimed. Our aim is to give as correct a delineation of character as circumstances will permit. Each Centre is, for convenience, arranged in seven descriptive paragraphs:—I, Very Small; 2, Small; 3, Moderate; 4, Average; 5, Full; 6, Large; 7, Very Large. The Abnormal or Pathological conditions are indicated by the letters A, B. and so forth, according to the needs of the case. R signifies Restrain; C, Cultivate. When a Centre is marked thus: 5-6, or 6-7, etc., both paragraphs may be read, and a medium between the two will be appropriate.

The sign + plus, signifies a degree more; and - minus, a degree less than the marks indicate, thus giving virtually a scale of twenty-one degrees, 7 being the highest degree of a normal state.

REGISTER OF DEGREES OF CAPACITY.	Page.	Degree.	C. Cultivate.	R. Restrain.	Names of the Brain-Centres and their Corresponding Faculties.	Page.	Degree.	C. Cultivate.	K. Restrain.
The Temperaments and their Physiological Conditions.	10				GROUP I.  The Self-Preservative Centres.  1—Vivativeness	<b>21</b> 21			
Head Size	10				2—Activeness				
Nerval Temp	11				4—Acquisitiveness	24			
Muscular ,,	12			• • • •	Degrees of the Group				
		b - d			GROUP II.				
7 W. W. 199 · · · · · · · · · · · · · · · · · ·	1 3					25			
Nutritive ,,	15				5—Generativeness6—Nuptiveness				
Excretive ,,	16					1			
					8—Habitativeness				
Sensative ;,	17	• • • • • • • •			9—Sociativeness				
Degrees of the Group	•••				Degrees of the Group				Proportion and
					10Combinativeness	31	*******		,,,,,
The Pathological Conditions.	18		{		GROUP III.				
					The Defensive Centres.	32			
Nervous Condit	18				A—Quietiveness			1	
Bilious ,,	18				11—Couragiveness				
,					12—Reservativeness	1			
Plethoric .,	19		• • • • •		13—Cautiveness	36			
Lymphatic ,,					Degrees of the Group				
Health ,,	20				14—Sublimativeness	37	• • • • • • • •		

N.B.—For an Explanation of the marking of this Table

Names of the Brain-Centres and their Corresponding Faculties.  GROUP IV.  The Creative Centres.  38  15—Cogitativeness.  39  30—Discriminativeness.  39  31—Analytiveness.  59  32—Synthetiveness.  59  Degrees of the Group
The Creative Centres. 38  15—Cogitativeness 38  16—Formativeness 39  17—Imitativeness 41  Degrees of the Group  The Reasoning Centres. 56  30—Discriminativeness 57  31—Analytiveness 58  32—Synthetiveness 59  Degrees of the Group
The Creative Centres. 38  The Reasoning Centres. 56  30—Discriminativeness 57  16—Formativeness 39 31—Analytiveness 58  17—Imitativeness 41 32—Synthetiveness 59  Degrees of the Group  Degrees of the Group
15—Cogitativeness
16—Formativeness
Degrees of the Group  Degrees of the Group
Degrees of the Group  Degrees of the Group
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Degrees of the Group
Degrees of the Group
GROUP IX.
25—Expressiveness
39—Obligativeness 68
GROUP VI. 40—Emulativeness 69
The Retentive Centres. 51 41—Dignativeness
<b>26</b> —Observativeness
27—Eventiveness
28—Locativeness
29—Temporiveness
Tonic Daniel Assert
Degrees of the Group Total Degrees of All the Brain-Centres

the Reader is referred to the preceding page.

#### SIZE OF HEAD.

- and need the guidance of other persons in all such matters.
- 3.—You have fair abilities, and may succeed in a vocation for which you are fairly adapted. Are likely, however, to do better under the guidance of others than working by yourself.
- 4.—You possess a good share of intelligence, and are capable of attaining a good average position in the direction (pointed out elsewhere), in accordance with your general developments—physical and mental.
- 5.—You have a brain capable of much power; with rightly directed effort you are likely to realise a good degree of success in the pursuit most suitable to your abilities. You could acquire a good education.
- 6.—You possess a large and powerful brain, and are capable of rising to eminence. As regards the vocation, you should make a decided mark in the direction suggested on page 74.
- 7.—You are naturally a mental giant; are capable of making great progress in learning. With reasonable diligence you should, in due course, be able to take a foremost place in the ranks of intellectual society.

#### To Restrain.—Is not necessary.

To Cultivate.—Give your whole energy to some special study or pursuit; read and think as much as possible. It should be borne in mind that the brain can be greatly improved by exercise, temperate habits, and by attention to the general health.

#### THE NERVAL TEMPERAMENT.

- 1 and 2.—You are mentally idiotic; are slow of perception, and find it difficult to understand even simple truths.
- 3.—You are rather lacking in nerval capacity; are dull, and have little or no desire for study; are liable to fall asleep over books, sermons, &c.
- 4.—You have a fair share of nerval power, if it be called out by culture; but are more likely to succeed in physical work or business than in a pursuit that requires great mental acuteness.
- 5.—You possess a full share of nerval energy, and are naturally fitted for an occupation requiring a full degree of mental alertness, penetration, and quickness of perception.
- 6.—You are possessed of an excellent degree of nerval capacity; are more inclined to mental than animal pleasures. You have a positive influence over the minds of others, and are adapted to an occupation that requires great penetration and mental acuteness.
- 7.—You possess great nerval energy and power; are rapid in your mental operations, quick in your perceptions, and have great alertness, acuteness and clearness of mind.
  - To Restrain.—This is unnecessary.

To Cultivate.—First accumulate a little library, so that all spare time may be utilised in daily systematic study. Second, read carefully, and think while so doing; commit to memory, and treasure up useful knowledge, that you may have an interest in retaining the same. Third, attend to all means of literary culture, lectures, etc.; seek the society of the intellectual and refined; avoid gross food, alcohol, smoking, and whatever is likely to prevent your mental improvement.

#### THE MUSCULAR TEMPERAMENT.

- I and 2.—You are very deficient in muscular power and physical strength; are lacking in stamina, and dislike exertion.
- 3.—You need more muscular exercise than you like to take; are deficient in endurance, and prefer sitting to moving.
- 4.—You have fair muscular energy, but more would be better; can work hard sometimes, and are then liable to overstrain yourself. You are not particularly fond of severe exertion
- 5.—You possess a good muscular constitution; are physically efficient, vigorous in purpose, and are not afraid of work, but rather enjoy it. Your abilities fit you for an active life.
- 6.—You have a tough and strong constitution; can endure great physical exertion, and should make a decided mark in the world. If your abilities are wisely directed, you are capable of great things.
- 7.—You are endowed with great muscular energy, and capacity for prolonged exertion of body and mind. In character you are efficient, and are adapted to active work and to such enterprises as require great physical strength.
  - To Restrain.—Use your brain more, and your muscles less.
- To Cultivate.—Be up and doing; give much attention to those physical exercises most agreeable, but do not exhaust your small stock of energy by going too far. Walking is excellent exercise, and a full share of it is essential to good health. The bones and muscles of the hand increase with exercise, as is shown in the hands of labourers, etc. The same is true of other parts of the human frame; the bones grow or decrease as cultivated or neglected. Another requisite is to attend to the right kind of diet. A vegetable and farinaceous dietary is the most suitable for this particular purpose.

#### THE RESPIRATIVE TEMPERAMENT.

- 1 and 2.—You are strongly pre-disposed to consumption; but may greatly improve your breathing power, and general health, by proper physical culture.
- 3.—You are liable to colds which have a tendency to settle on the lungs, and should be broken up at once, or they may induce consumption. You should expand your breathing powers by vigorous exercise.
- 4.—Your breathing powers are only fair; you have but a moderate share of warmth, and will be able to keep hands and feet warm only by proper exercise. You should keep the mouth closed, and breathe through the nostrils.
- 5.—You have good breathing capacity generally, though not always so; are a little above the medium in this respect. You are somewhat liable to colds.
- 6.—You have vigorous breathing powers, are capable of resisting cold, and of maintaining a uniform heat throughout the body; you feel animated in all your powers,—physical and mental.
- 7.—You have excellent breathing powers, your respiratory organs are admirably developed, and are capable of performing efficiently the process of breathing; you rarely catch colds, and cast them off readily.

#### To Restrain.—Is unnecessary.

To Cultivate.—First, you need to breathe deeply and rapidly, that is, draw long and full breaths; fill your lungs at every inspiration, and empty them thoroughly at every expiration; often try how many deep and full breaths you can take; be much in the open air, take walks when the weather is suitable, dress loosely, move the abdomen, as well as heave the chest in breathing; have your rooms well ventilated—sleeping apartments especially.

#### THE VASCULAR TEMPERAMENT.

- I and 2.—Your vascular functions are weak and languid. You are greatly affected by changes of the weather, and suffer from chilliness even in summer; are subject to headache and brain fever.
- 3.—You have only a moderate development of the vascular temperament; your circulation is poor, and you are very susceptible to variations of temperature—overcome by hot weather, and chilled by cold.
- 4.—You have a medium vascular temperament, and a fair circulation, but often feel chilly; are subject to cold hands and feet, and palpitation of the heart from extra exertion.
- 5.—You have a healthy circulation generally, but need bodily exercise to keep hands and feet warm in cold weather; otherwise you will be liable to suffer from cold feet.
- 6.—You have a rich flow of arterial blood, and a vigorous circulation; can withstand heat and cold well; as a rule, have warm hands and feet, and suffer but little from cold weather.
- 7.—You possess a large quantity of arterial blood; have an excellent circulation, steady pulse, perspire freely, and generally have warm hands and feet; can withstand great heat and cold, and are not liable to ill-health.
- To Restrain.—This is rarely necessary; a healthy circulation cannot be too great.
- To Cultivate.—Take plenty of brisk out-door exercise, and never retire to bed with cold hands or feet. Before going to bed immerse the feet in water as hot as can be borne for ten minutes, then dip them into cold water quickly, and out again, rub them briskly, and heat by the fire till warm; you will find this of great service. Do not chill the blood by heavy cold baths; a towel or sponge bath will aid and improve the circulation. The feet must be kept warm by sufficient covering—thick stockings and good boots or shoes; the clothing must be ample—woollen is the most suitable.

#### THE NUTRITIVE TEMPERAMENT.

- I and 2.—Your nutritive organs are sadly disordered; you cannot digest your food without great pain, and nearly all kinds of food disagree with you.
- 3.—You have weak digestive organs, and are predisposed to dyspepsia; sleep poorly, and feel tired in the morning; have either a hankering, dainty, or dormant appetite.
- 4.—You have only fair nutritive organs; can digest and assimilate average meals of plain food, but need to be careful not to impair the stomach by a wrong form of diet, or by the use of strong tea, coffee, and alcoholic drinks.
- 5.—You have good nutritive organs, but not the best, and unless you are careful in diet, will be liable now and then to attacks of dyspepsia (indigestion).
- 6.—Your digestive and assimilative organs are in excellent condition, and your relish for food is very keen. The food you eat nourishes your body and brain to perfection.
- 7.—Your nutritive organs are about perfect; you thoroughly assimilate and enjoy what is eaten. Can eat with impunity any sort of food suitable to be received by the human stomach.

To Restrain.—This is not necessary.

To Cultivate.—Follow Nature; avoid eating from mere habit; never eat till you are hungry, and can enjoy your food. Do not eat under the delusion that it gives you strength whether you are hungry or not. If you have no relish for food at meal time, wait till the next meal. Eat leisurely that which refreshes you the most; a mixed diet is undoubtedly the best; if any special food is craved for let it be taken moderately. Avoid patent pills and quack medicines—which give temporary relief and future suffering—cold dishes of all kinds, boiled puddings saturated with water, under-cooked potatoes, cabbages, all excess of slops, and badly-cooked food of every description. Especially avoid condiments, wines, spirits, malt liquors, strong tea, and coffee. Dyspepsia is often brought on by eating too fast and too much, hence the food ferments instead of being digested.

Read The Hygiene Physician, it deals fully with the cause and the cure of Dyspepsia.

#### THE EXCRETIVE TEMPERAMENT.

- 1 and 2.—Your excretive organs are sadly deficient, and you are very liable to constipation. You should give special attention to your diet, and so remove, by natural means, its main cause.
- 3.—You have weak excretive organs, and are predisposed to constipation and skin disorders; are dull in mind and weary in body most of the time.
- 4.—You have only fair excretive organs; the waste material is expelled from your system fairly well, but you are somewhat liable to constipation.
- 5.—Your excretive organs, as a rule, efficiently accomplish their object; you are, however, occasionally liable to attacks of constipation. With a proper diet, you should have little or no difficulty in this respect.
- 6.—Your excretive organs are in a vigorous condition; hence, they perform the function of separating the refuse matter from the blood—in the form of perspiration and otherwise—almost to perfection.
- 7.—Your excretive organs are remarkably healthy and vigorous; the process of secreting and expelling the waste matter from your system is effected perfectly.

To Restrain.—Is not necessary.

To Cultivate.—The bowels should receive daily attention. Should constipation occur, the cause should be at once ascertained and removed. A wisely selected and well regulated diet will, as a rule, insure a proper performance of the excretory functions. When this fails, an injection of pure tepid water will generally effect a cure. Purgative quack medicines—which, in the end, have a tendency to increase the very difficulty they are intended to remedy—should be carefully avoided.

#### THE SENSATIVE TEMPERAMENT.

- 1 and 2.—Your nerves of sensation are too dull and slow to enable you to receive external impressions, other than through the five senses.
- 3.—You are not likely to be influenced to any appreciable degree by thought transmission, hence are not easily affected by external impressions.
- 4.—You are fairly sensitive to strong external influences, but are not unduly swayed by them; are influenced, in the main, through the internal senses. You are not carried away by mere impressions.
- 5.—Your sensation nerves are fairly responsive to external impressions; as a rule, however, you prefer to be guided by the ordinary senses. You are not likely to be unduly influenced by thought transference.
- 6.—Your sensative nerves are keenly susceptible to outside influences, and you readily receive impressions. You are capable of being impressed, more or less, through thought transference at some distance.
- 7.—Your sensative nerves are remarkably acute and alert; thus communication, by simple thought transference, between yourself and other persons at a distance, is likely to occur at various times.

To Restrain.—Live more in the real, and less in the ideal world. Endeavour in every legitimate way to promote rest and physical ease: eat, drink, and be merry, and make the best of life; try to bring your mind to the practical and tangible.

To Cultivate.—Avoid all forms of intemperance, pork, over-eating, rich pastry, especially late suppers, tobacco, etc.; be much in the open air; take plenty of exercise; bathe daily, and keep the body in just as good a condition as possible; select good and virtuous companions, cultivate a love of the beautiful in nature, visit picture galleries, attend all means of religious and mental culture.

#### THE NERVOUS CONDITION.

- A.—You manufacture just sufficient of the nervo-vital fluids to keep the body and brain in a normal condition, providing you guard against attempting too much work, and avoid undue excitement. You should be strictly temperate in all your habits, otherwise, you are liable to occasional attacks of nervous debility.
- B.—You are liable to suffer from hysteria and kindred nervous disorders. Any excess, such as high living, alcoholic drinks, undue amative excitement, would readily produce nervous debility.
- C.—You are liable to suffer from neuralgia; are irritable, subject to extremes, and morbid feelings; frequently worry your mind about little things; and are inclined to brood over disappointments.

To Restrain.—First of all, ascertain the cause of your nervous condition. If over-work is the cause, then take more rest, and sleep not less than nine hours out of every twenty-four. Take an abundance of out-door exercise, but be careful not to tire yourself with violent exertion. Avoid worry and anxiety; and if in the habit of using alcoholic liquors, tobacco, or strong tea and coffee, abandon them all; rectify your mode of living, and eat only plain nourishing food that will easily digest. In short, remove every influence causing this diseased condition of your nerves.

To Cultivate.—Is not necessary.

#### THE BILIOUS CONDITION.

- A.—You are rather liable to torpidity of the liver; still, by strict attention to diet and drink, you may ward off biliousness and kindred complaints.
- B.—You are pre-disposed to bilious affections, and you create too much bile. Eating rich and greasy food is injurious to your condition of body, and tends to produce headache, jaundice, &c.

C.—Your system produces too much bile, which is not expelled from it so freely as could be desired; therefore your liver is apt to become torpid, sometimes producing (if not corrected) headache, jaundice, &c.

To Restrain.—It is in the spring time of the year that people suffer most from biliousness. Persons with this condition predominant are inclined to overwork the liver, which fails to supply equal proportions of nature's different elements in the stomach; therefore the food taken is not assimilated—consequently the blood becomes too poor to maintain strength of body and brain. Vigorous out-door exercise is essential to a healthy action of the liver. Drink freely of boiled water (not hot) on rising. This will help to pass the bile from the system. Avoid high living, also rich and greasy foods. Fruits and vegetables may be eaten in hot weather with great advantage.

To Cultivate.—Is not necessary.

#### THE PLETHORIC CONDITION.

- A.—Your blood is not clogged with much waste material, thus, on the whole, it circulates fairly well. With proper attention to diet, &c., you will be able to ward off congestion and kindred disorders.
- B.—You manufacture blood faster than you expend it. Your blood is choked with waste material, and is too thick to circulate properly through the system. You are liable to congestion, &c.
- C.—Your blood is too thick to be healthy. You are inclined to make blood too fast; thus, unless very careful in diet, &c., are liable to congestion and kindred disorders.

To Restrain.—First, you should avoid tea and cocoa; the latter is too feeding, while the former prevents the natural process of decay in the tissues, thus allowing the accumulation of waste material in the system. In due course it produces disease. A moderate use of white meats is permissible, but all red flesh should be strictly avoided. A large amount of fruit, as part of your meals, should be eaten. A little lemon juice taken, in a little boiled water (not hot) after meals is excellent.

To Cultivate.—This is unnecessary.

#### THE LYMPHATIC CONDITION.

- A.—You may enjoy out-of-door exercise and physical action, but not hard work or protracted effort. You should avoid all excesses in eating and drinking, and practice a little fasting at times.
- B.—You are too fleshy and fond of physical ease, consequently you are liable to congestion, inflammation, and kindred disorders. You need to keep both body and mind actively engaged, and a spare diet will be good for you.
- C.—You are too fond of rich food, and high living; often eat more than agrees with your stomach. Should avoid fat meat and gravies.

To Restrain.—Exercise freely in the open air, and avoid all kinds of rich food, fat meats, gravies, pastry, butter, and live on a plain and simple diet. Don't indulge in too much sleep; work hard, and bathe daily, so as to keep the skin clean and active, this being requisite for the performance of its duty.

#### PRESENT CONDITION OF HEALTH.

- 1 and 2.—You are incapable of any protracted exertion, and must either restore your health, or give up and enjoy but little in this life.
- 3.—You are liable to break down under merely average pressure; are often ailing, and feel tired and good for nothing most of the time.
- 4.—You have fair health, if it be well carea for, but are liable to ailments; consequently you must live regularly, and pay strict attention to the laws of health.

- 5.—You have a good full share of life-force, vigour, and vital stamina; can endure a great deal, but must not go too far; have no life-force to waste foolishly.
- 6.—You have excellent health, and can work vigorously; you enjoy both physical and mental action, therefore find work and study alike easy and pleasant.
- 7.—You have a sound constitution; are strong, and full of life, buoyancy and light-heartedness. You thoroughly enjoy life, and rarely have an ache or pain.

To Restrain.—Is not necessary. Health cannot be too good.

To Cultivate.—First, find out what causes your disease or debility. If heart, lungs, muscles, stomach, etc., are marked low, apply special culture to the weak organs. This is most important. Follow strictly the dictates of nature. A proper diet is indispensable. Avoid spirituous liquors, chewing tobacco, smoking, late hours, etc. Read "The Hygiene Physician."

#### GROUP I.

## The Faculties of Self-Preservation.

This Group tends to the Preservation of the Individual.

"Yea, all that a man hath will he give for his life."-Job ii., 4.

#### (1) VIVATIVENESS.

- I and 2.—You are sadly deficient in this faculty; have but little power to resist disease or death; if ill would, perhaps, wish to die.
- 3.—You have little regard for existence for its own sake; with blighted affections, death would be a happy messenger.
- 4.—You cling to life with a fair degree of spirit, but not with any great fondness; your power to resist disease is by no means strong.

- 5.—You possess a full share of the vivative faculty; you appreciate life for the pleasures that it affords, and cleave to it with much tenacity.
- 6.—You cling to life with great spirit; have strong power to resist disease; shudder at the thought of being dead, and (apart from accidents) are likely to live out your time on earth.
- 7.—You have a strong hold upon life; are naturally inclined to struggle against disease and death with great spirit; you shiver at the thought of death, and will not give up to die till the last.

- A.—You experience a great dread of death, and fear of annihilation.
- B.—You have the greatest fear of death, the apprehension of which disturbs your enjoyment of life.

To Restrain.—Think of death as something natural; cultivate a higher spiritual feeling, and have faith in a nobler and better state of existence.

To Cultivate.—Try to appreciate the value of life and its pleasures. Regard yourself as a responsible living being, whose duty it is to achieve something noble and worthy in life.

#### (2) ACTIVENESS (DESTRUCTIVENESS).

- I and 2.—You are unable to fill any position requiring great industry and activity of mind; you have a tendency to be sluggish and lazy.
- 3.—You are deficient in activeness, and not disposed to "kill yourself to keep yourself"; are inclined to attempt too little rather than too much. Should cultivate a love of industry and efficiency.
- 4.—You have a fair share of activeness, yet lack that indefatigability which removes great obstacles from the path of human progress; you may be passionate at times, but will threaten more than you are likely to execute.

<sup>&</sup>quot;Whatsoever thy hand findeth to do, do it with thy might."— Ecc. ix., 10.

- 5.—You have a full share of activeness and force of character; are industrious, and generally peaceful until thoroughly aroused, when you are inclined to be somewhat harsh in expression. Exercise gives you pleasure.
- 6.—You are diligent and industrious; like to be up and doing; exercise and motion afford you real pleasure. You are active, and disposed to try and remove whatever impedes your progress; can be very indignant when annoyed. You cannot tolerate lazy folk.
- 7.—You are most assiduous and indefatigable, and liable to overwork yourself; have great activity of mind and force of character, with a desire to clinch matters and get things pending out of the way; are inclined to drive too hard, and to work at high pressure.

- A.—You are exceedingly repulsive, and revengeful; when angry you are inclined to be very bitter in feeling, and harsh in your actions.
- B.—You have a tendency to be cruel and sarcastic when angry; are given to acts of violence and brutality.

To Restrain.—Never tolerate a harsh spirit; be mild and forgiving; avoid teasing children and scourging animals; never cherish revengeful thoughts or desires.

To Cultivate.—Never allow an obstacle to turn you aside whenever you are convinced that your cause is a just one, but by good judgment and invincible resolution gain force of character, by going on from one victory to another. Remember that an idle brain is a workshop for the development of evil.

#### (3) ALITIVENESS.

1 and 2.—Your appetite for any kind of food is defective.

<sup>&</sup>quot;One believeth that he may eat all things; and one who is weak eateth herbs."—Rom. xiv., 2.

- 3.—You are inclined to be dainty, and to pamper your appetite with delicacies, &c.
- 4.—You have a fair relish for food and, with a suitable diet, your appetite is likely to remain tolerably healthy; are disposed to be rather particular and fond of dainties.
- 5.—You have a good zest for food and, with a healthy stomach, will enjoy what you eat; have favourable control over your appetite, and rarely over-eat; are disposed to eat to live.
- 6.—You have an excellent relish for food; your meals have a very high place in your thoughts; you are inclined to over-eat rather than eat too little.
- 7.—You have a keen and hearty relish for the pleasures of the table; you seem to crave more food than nature requires, and are frequently liable to eat and drink too much.

- A.—Eating and drinking are your chief attractions; you seem to "live to eat."
- B.—You have a strong tendency to gluttony and intemperance.

To Restrain.—Do not devour so much food; try to enjoy, and eat leisurely, what you take. Remember that by eating too much—and too fast—you are liable to suffer and injure yourself. Avoid rich food, and all fermented or spirituous liquors.

To Cultivate.—Live on a mixed diet; never over-eat; get what you think you can relish best, and make it to your taste, as nearly as possible. Eat as leisurely as circumstances will permit; endeavour to make your table attractive, and then sit down with an appetite, resolved—to enjoy your food.

#### (4) ACQUISITIVENESS.

1 and 2.—You are lacking in economy; spend money as fast as you receive it, and are likely to live beyond your means.

<sup>&</sup>quot;Provide things honest in the sight of all men."-Rom. xii., 17.

- 3.—You find it rather difficult to retain money, and care but little for property on its own account; are apt to be rather wasteful.
- 4.—You value property as a means, not as an end; are liable to spend money about as fast as you can earn it. You should cultivate economy.
- 5.—You are likely to take good care of, and to value property for its uses; are neither avaricious nor miserly; are inclined to economize, yet will supply your wants.
- 6.—You have a strong desire to acquire both knowledge and possessions; like to turn everything to good account, and allow nothing to be wasted; are a natural economist.
- 7. You are most eager after wealth; are close in making bargains, inclined to economize too much, to run things down in buying, and over-praise things for sale.

- A.—You are too zealous after riches; are apt to forego most of life's enjoyments to acquire wealth.
  - B.—You are avaricious, covetous, miserly and grasping.

To Restrain.—In order to do this, it is necessary to study the real object of existence; true happiness is not achieved by accumulating wealth; the highest pleasure is realised by a judicious and liberal use of all that we have. Think less of your money, and attend more to the other ends of life; also be more generous.

To Cultivate—Engage in some business, or whatever you are adapted to, and be determined to save a little—say, once a fortnight, and let it remain; don't touch it, except in real need; keep a strict account of expenditure, and balance your accounts often. In short—save the littles, and provide for sickness and old age.

#### GROUP II.

# The Social and Domestic Faculties.

THIS GROUP ENABLES MANKIND TO LIVE IN SOCIAL UNITY.

Moral chivalry between the sexes contitutes one of the greatest of human virtues.

#### (5) GENERATIVENESS (AMATIVENESS).

I and 2.—You are very cold and indifferent towards the opposite sex, and almost devoid of natural affection.

- 3.—You are rather apathetic and insensible to the charms of the opposite sex; your attachment will be more influenced by their mental excellences than personal charms.
- 4.—You have a good degree of love, but are not very ardent in feeling, and would seem to have only a fair share of regard for the other sex.
- 5.—You are capable of strong love towards the opposite sex, and have much tenderness and devotedness. You can love warmly and devoutly, but not very passionately.
- 6.—You possess strong and pure love for the other sex; rightly directed, this will give charm to your manner, and vigour to your thoughts. You have the spirit of a true man or woman in a high degree; are strongly attracted by the other sex, admire their beauty and excellences, and will easily win their affectionate regards.
- 7.—You are almost inclined to worship the opposite sex; you treat them with the utmost chivalry; desire to love and be loved; have the true spirit of the male, or female, in a conspicuous degree; and are attracted by the other sex in conversation.

A.—You are too much influenced by this passion; your love for the opposite sex is of a gross and licentious character.

#### B.—You are licentious in the extreme.

To Restrain.—This faculty seldom needs restraining, as no one can be too gallant toward the other sex, especially when this power is controlled by the Superior Faculties. The perverted exercise of this power is occasionally mistaken for its excessive development; therefore, when marked "Restrain," you should direct this love faculty more to the mental than physical qualities of the other sex; admire and love them more for their minds than personal attractions. "Seek the society of the virtuous and intellectual." Avoid the society of the vulgar.

To Cultivate.—Go more into the society of the other sex, and endeavour to be as warm-hearted as possible; observe and appreciate their excellences, and overlook their faults. By so doing you will be loved more by them. If not married, contemplate its pleasures, and prepare to enjoy them.

"Let every man have his own wife, and let every woman have her own husband."—I. Cor. vii., 2.

#### (6) NUPTIVENESS (CONJUGALITY).

are not disposed to marry. Your love is as changeable as the wind.

- 3.—You can form one attachment after another; may be true as a husband or wife, but are not so as a lover; are fickle and liable to be led astray by every new face.
- 4.—You are disposed to love but one for life, but could easily change the object of your affections and not fret much over it. Should cultivate this faculty.
- 5.—You are capable of loving cordially and faithfully a person of the opposite sex, and desire a married rather than a single life. If love be interrupted, however, you could change and love another person, that is, if the object were suitable.
- 6.—You have a strong desire for a nuptive mate, and would be made very unhappy by a love disappointment; will be perfectly satisfied with one lover or mate, if suitable. If happily married, will be faithful in wedlock.
- 7.—You desire to concentrate your whole affections upon one object, who will be to you all that is lovely and good, the faults of whom you will ever be ready to overlook and conceal. If wedded in the right spirit to a suitable partner, you will be true and faithful to the marriage bond.

- A.—You are inclined to be jealous of the object of your affection.
- B.—Your love is too intense and exclusive, and you are very jealous toward love rivals.

To Restrain.—Try to admire and appreciate the excellence of others, and remember that there are as good fish in the sea as ever were caught. If you have been disappointed in a first love, do not brood over your bereavement, but endeavour to find a suitable object on whom to bestow your affection.

To Cultivate.—Do not let new faces change your love. Endeavour to love faithfully and permanently someone who is adapted to you by nature—physically and mentally,—and be much in the company of the one beloved; if away from that one, often write suitable and agreeable letters.

"Can a woman forget her sucking child?"-Isa. xlix., 15.

#### (7) PARITIVENESS (PHILOPROGENITIVENESS).

- I and 2.—You have but little affection for your own children (if you have any), and less for those of others; are not qualified to take charge of them.
- 3.—You are rather indifferent toward your own children (if you have any); are apt to consider them in the way; may neglect and injure them by your indifference to their needs.
- 4.—If you have any, you are rather fond of your own children, but your affection for them is much influenced by your general disposition; you will like them better as they grow up to manhood or womanhood.
- 5.—As a parent you would love your own children, and do much for them; are inclined to do and sacrifice much for their happiness. You are also kindly disposed towards animals or pets.
- 6.—You have great love for children, and are apt to be over-indulgent towards them; endure toil cheerfully for their sake; can easily win their love. Are fond of the society of the young, and they are equally fond of you. You are inclined to treat animals kindly.

7.—You are intensely fond of children, and, as a parent, would be very indulgent towards them; are almost a slave to parental duties, and are most considerate towards animals.

#### Abnormal Condition.

- A.—You are liable to pamper and spoil children by over-indulgence; you allow them to lead you, instead of insisting upon obedience, and so securing control over their minds.
- B.—You are far too indulgent toward children, and strongly inclined to pamper and spoil them.
- To Restrain.—Remember that you are apt to spoil children by over-indulgence; think less about them, and more of your health; if dead, remove their clothes, etc., out of sight. Let no appeal turn your judgment aside from duty.

To Cultivate.—Associate with children; play with them as much as possible; remember that children are helpless and cannot thrive without sympathy and affection; try to appreciate their innocence and loveliness, and seek to be kind toward them; teach them to love you for your kindness, so that you may learn to reciprocate their love by a devoted interest in whatever is pure and innocent in human character.

"Here will I dwell, for I have desired it."-Psal, exxxii., 14.

#### (8) HABITATIVENESS.

r and 3.—You have but little love of home, and show less; can pack up at short notice and be gone.

- 3.—You can easily change your place of abode; are deficient in love of home, and will enjoy a frequent change of scene.
- 4.—You have some regard for home—but can change your place of abode, if circumstances require it, without much regret; you take some, but no great, interest in home or place.
- 5.—You have a full degree of attachment to home and country, and leave them, when it is necessary so to do, with a certain degree of reluctance.

- 6.—You will soon become strongly attached to the place you may live in for the time being; will leave it with much reluctance, and return with great delight. You strongly desire to have a home of your own.
- 7.—You are pre-eminently patriotic; have an intense love for home and country; are liable to suffer from home-sickness when away. You fully appreciate the sentiment underlying the beautiful words of "Home, Sweet Home."

- A.—You are excessively attached to one place, and liable to experience home-sickness when you have to leave home—especially for the first time.
- B.—You have a strong aversion to change your place of abode; would forego good prospects in life rather than leave home.

To Restrain.—Go from home a little more; read books of travel, and become interested in other countries.

To Cultivate.—Stay at home and render it as attractive as possible. Remember that the highest realization of human happiness is to be found at the domestic hearth.

#### (9) SOCIATIVENESS (FRIENDSHIP).

I and 2.—You are unsociable; can easily live apart from associates. You seem to have neither the desire nor the ability to make social attachments.

- 3.—You are rather cold in society, and have but few intimate associates. If you made comrades, it is more through some other good qualities which you possess, than by the warmth of your social nature.
- 4.—You have a fair degree of sociativeness; are able to make friends, yet will not greatly mourn over their absence or loss. Should strive to be more sociable and to co-operate with others.

<sup>&</sup>quot;The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul."—I. Sam. xviii., 1.

- 5.—You are sociable and affectionate, and will be interested in the welfare of your friends. You have a full share of sociality, but can change your associates if circumstances seem to require it.
- 6.—You have a highly social nature; readily form associates, and must have company; are ardent, sociable, and delight to entertain friends. You should be careful in the choice of your companions.
- 7.—You are exceedingly sociable, and will make great sacrifices for friends; are most affectionate, and fond of company; enjoy the society of your friends in a high degree.

- A.—You are excessively attached to your friends, who have too great an influence over your mind.
- B.—You are liable to be led astray by your excessive love for friends and company.

To Restrain.—Be more select in the choice of your associates, and guard against being too easily influenced by those in whom you confide. Thousands of honest individuals are rendered dishonest by yielding to the persuasion of evil companions. Learn to say "Yes" or "No."

To Cultivate.—Go into society; be more sociable and friendly; associate with those around you, and go to social gatherings as often as possible. Remember that thousands have climbed the ladder of success, not so much by their talents as by their power of winning confidence through a sincere friendship.

#### (10) COMBINATIVENESS (CONCENTRATIVENESS).

- I and 2.—You commence many things, and finish but few; change too quickly from one thing to another, and thus fail to do anything well; you lack application of mind.
- 3.—You are rather fond of change and variety; commence a great many things, but finish few; are lacking in the ability to unite and combine your powers for a given purpose.
- 4.—You find it rather difficult to unite and combine all your powers on a given object; are more concise than tedious; are apt to have too many irons in the fire at times.

<sup>&</sup>quot;Let every man bide in the same calling wherein he was called."—
I. Cor. vii., 20.

- 5.—You are neither tedious nor changeable; prefer to dwell on one subject until you have finished it; have a favourable degree of patience, and wish to be thorough in your work.
- 6.—You have the power to apply the mind closely to one thing for almost any length of time; have great patience, and will be noted for thoroughness in your work or studies.
- 7.—You have great power of combination; can give the whole mind to one thing at a time, and desire to be thorough in a few things. Are apt to be tedious, and to tire the patience of persons with less combinative power.

- A.—As a speaker you are very liable to bore your hearers with your excessive amplifications.
- B.—You are given to redundant repetition; are lacking in pith, point, and conciseness.

To Restrain.—Don't be so tedious; seek change and variety; take notice of new things; avoid amplifications; remember that the age is impatient, and demands brevity; never preface what you are going to say, but say it, and avoid repeating it; let concisenses characterise your actions.

To Cultivate.—In certain occupations, such as shopkeeping, etc., it is very difficult to cultivate this faculty. Apply yourself to some particular study or branch of science, and unite your powers on one subject until you have finished it; go in for thorough work. Draughts and chess playing are admirable means of cultivating this faculty.

#### GROUP III.

# Defensive and Self-Protecting Faculties

This Group gives Reserve, Prudence, and Courage in Self-Defence.

"And say unto him, Take heed, and be quiet."-Isa. vii., 4.

#### (A) QUIETIVENESS (REPOSE).

I and 2.—You are very wakeful, and have a tendency to sit up far into the night; you are likely to resort to artificial means to secure sleep.

- 3.—You are deficient in this faculty, and are inclined to take too little rather than too much rest; you find it rather difficult to obtain enough sleep and rest.
- 4.—You have a fair degree of this faculty, and usually enjoy your sleep and rest tolerably well; but, if circumstances required it, you could easily forego part of your sleep without much inconvenience.
- 5.—You have a full degree of this faculty, and must have a good share of sleep; you can (if the occasion requires it) take your sleep at intervals, yet are not able to forego much sleep without a certain amount of inconvenience.
- 6.—You will find it very difficult to do your work in the day, if seriously disturbed in your rest at night; as a rule, you will be able to obtain and enjoy sufficient sleep, without resorting to artificial means.
- 7.—You can easily command and enjoy sleep and rest; you could not forego your sleep night after night, even under the most difficult and exciting circumstances.

- A.—You are inclined to take too much sleep and rest, which tends to produce mental dulness.
- B.—You are liable to indulge in an excessive amount of sleep and rest; this not only causes corpulency, but, in many cases, stupifies the mind also.
- To Restrain.—Remember that early rising is highly conducive to health—therefore, it should be the aim of all to get to bed, as far as possible, at a reasonable hour of the night; there will then be little or no difficulty in getting up early in the morning.
- To Cultivate.—Do not neglect your sleep and rest. Remember that sound repose is the great reinvigorator of the brain and nerves; hence the importance of a proper amount of sleep, according to the requirements of one's temperament and calling in life, cannot be over-estimated.

"Be of good courage, and let us play the men for our people."
II. Sam. x., 12.

## (11) COURAGIVENESS (COMBATIVENESS).

- I and 2.—You are too gentle in spirit; lack courage and efficiency of character; are liable to be imposed upon, and are unfit for difficult undertakings.
- 3.—You lack spirit and courage; fail to put forth the little energy you have, or to defend yourself and maintain your rights. You never feel truly courageous.
- 4.—You have a fairly courageous disposition, and if you are vigorously opposed will show a rather bold spirit, yet you prefer a peaceable to a daring, enterprising life.
- 5.—You have a somewhat courageous spirit; are generally brave in defending those you like or admire; are able to maintain and defend your convictions thoroughly.
- 6.—You are truly courageous in spirit; are prepared for emergencies, and brave in self-defence. You possess great coolness and presence of mind in times of danger.
- 7.—You have a remarkable degree of courage; are capable of braving great opposition with unruffled calmness; could face the cannon's mouth, and even death, coolly. You are inclined to go into dangerous enterprises single-handed.

- A.—You are foolhardy, and unduly fond of opposition; you find it difficult to live at peace with anyone.
- B.—You are contentious, fault-finding, and quarrel-some.
- To Restrain.—Avoid debate; try to be more pleasant, and not so contentious; never wrongfully abuse any person. Persons who are too largely developed in this faculty should thoroughly study human nature, mental science, etc.
- To Cultivate.—Be heroic and courageous; engage in debate, and take part in public meetings, in politics, religion, or whatever comes before you. Healthy mental discussion should be continually sought. Do not needlessly irritate the feelings of others. Sufficient courage can be attained by boldly struggling in the ordinary vocations of life.

"A fool uttereth all his mind: but a wise man keepeth it in till afterwards."—Prov. xxix., 11.

## (12) RESERVATIVENESS (SECRETIVENESS).

- I and 2.—You are too open and transparent, and inclined to say just what you think; are too blunt and plain-spoken; are above-board in everything, and dislike folk who are reserved.
- 3.—You are candid, frank, and open-minded; dislike underhand measures, and are inclined to speak out the whole mind freely. You cannot wholly conceal your emotions.
- 4.—You have a fair share of this faculty; are able to keep your own counsel well, but under excitement are apt to speak your mind out fully.
- 5.—You have a full degree of reservativeness; can conceal your thoughts and emotions when necessary; are not cunning, yet do not speak out all you think; as a rule, you can keep your plans well hidden.
- 6.—You are inclined to be very reserved; can keep your plans well disguised; are shrewd and frequently appear to be aiming at one thing while accomplishing another; you are disposed to evade the direct question, hence are often misunderstood.
- 7.—You are non-committal and reserved in the extreme—so much so that even your friends fail to understand you; you are inclined to cover up your real feelings, and are unfathomable.

- A.—You are too secretive, cunning and crafty; you seldom say what you mean, or appear what you are; are given to double-dealing.
- B.—You are most crafty, foxy, deceptive, and untrust-worthy.
- To Restrain.—Be straightforward in all you do and say. Honesty of speech is imperative. Cultivate sincerity and openness of mind—this will render you, like Cæsar's wife, above suspicion.

To Cultivate.—Do not speak out all you think, but keep things dark; try to suppress your feelings and be more reserved; be sure you are right before you express an opinion; learn the art of thinking more and talking less.

"A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished."—Prov. xxvii., 12.

### (13) CAUTIVENESS.

- are luckless and reckless, and are always in danger of meeting with some misfortune or calamity.
- 3.—You are inclined to be reckless, and act too much on the spur of the moment; are careless and imprudent, and need to cultivate caution and forethought.
- 4.—You have a fair degree of forethought and prudence; are liable at times to act from impulse rather than from judgment.
- 5.—You have a good share of prudence, forethought, and carefulness; are tolerably cautious, but not timid, and like to take proper time to consider and lay your plans.
- 6.—You are watchful and cautious in a high degree, and too much on the look-out; are judicious in making your plans; and apt to see dangers where there are none.
- 7.—You are too cautious and timid; are always on the look-out, and afraid of shadows; incur no risks; see dangers where there are none; are over-anxious and worried about little things.

- A.—You suffer much from timidity; are afraid of shadows. Your fears are easily excited.
- B.—You have an excessive sense of danger; are timid in the highest degree; you experience most acute fear, and suffer from undue anxiety.
- To Restrain.—Encourage a don't-care feeling. Avoid being so anxious about friends, children, work, business, etc.; but let things take their course, more than you are naturally inclined to do. Some

are naturally timid, from weak nerves and poor digestion, accompanied by excessive caution. Such should endeavour to improve their general health, in order to gain physical courage. Act with promptness; avoid putting off, as procrastination (the thief of time) has ruined thousands.

To Cultivate.—Be judicious, and remember that danger is always nearer than you think it. Be watchful and careful in all you do and say. Recollect how much your carelessness has injured you in the past. If in business, adhere to the cash principle as far as possible.

"His pavilion round about him were dark waters and thick clouds of the skies. The Lord also thundered in the Heavens, and the Highest gave His voice."—Psalms xviii., 11, 13.

## (14) SUBLIMATIVENESS (SUBLIMITY).

1 and 2.—You have little or no sense of the magnificent as displayed in nature; care but little for the sublime.

- 3.—You are rather deficient in this faculty; fail to appreciate the grandeur of the universe, and the beauties of nature; are enthusiastic in nothing.
- 4.—You have only a fair degree of enthusiasm; as a rule, you prefer tame scenery to the wild and terrific, but when excited may enjoy sublimity and grandeur passably well.
- 5.—You have a good share of enthusiasm and appreciation for the sublime and magnificent in nature; enjoy mountain scenery tolerably well, but are not enraptured with the wild and terrific.
- 6.—You possess a large measure of enthusiasm; are a great admirer of the beautiful and exquisite; enjoy mountain scenery, the ocean in a storm, and all that is magnificent in nature and art. You are liable to exaggerate.
- 7.—You are naturally very enthusiastic; you passionately admire the grand, sublime, stupendous, boundless, and magnificent, as—the roaring waterfall, the ocean in a storm, mountain scenery, and all that is vast and gigantic in nature.

- A.—You are extremely fond of the wild and terrific in nature and art, and are given to exaggeration.
- B.—You are bombastic in the extreme, and disposed to exaggerate; are inclined to overstate things, and turn truth into falsehood thereby.

To Restrain.—Do not contemplate the sublime so much, but confine yourself more to the actualities of life. Avoid wild exaggeration; state everything exactly as it occurred, so far, of course, as it lies in your power to do so.

To Cultivate.—Try to be enthusiastic; endeavour to admire the grand in nature and art; as, mountain scenery, rushing wind, the storm, the raging sea, and all that is awful and magnificent—thunder, lightning, and whatever is stupendous or sublime.

#### GROUP IV.

## The Creative and Industrial Faculties.

THIS GROUP TENDS TO IMPROVEMENT AND PROGRESS.

"To find out every device which shall be put to him."
—II. Chron. ii., 14.

### (15) COGITATIVENESS (IDEALITY).

1 and 2.—You are decidedly lacking in cogitative power, and quite unable to originate new ideas.

- 3.—You are deficient in the cogitative faculty; have to work on old lines, because you are naturally slow in adopting new methods. Are not progressive in your ideas.
- 4.—You possess a fair share of the cogitative faculty, but as a rule are more practical than imaginative; may originate some new ideas, but are generally inclined to cling to well-known rules and ways.
- 5.—You have a full share of cogitative and inventive ability; can originate and develop new ideas very well, yet are more inclined to be practical than imaginative.

- 6.—You possess great originative power; have a vivid imagination; are endowed with excellent capacity to suggest new ideas, and gifted, in a high degree, with originality of thought.
- 7.—You possess the highest order of inventive power; have a wonderful imagination, and great capacity to originate new ideas; you have remarkable originality of thought, and are a natural inventor.

- A.—You are likely to waste much valuable time in trying to discover and develop new ideas.
- B.—You are liable to become an impractical theorist, and to give more attention to fanciful ideas than solid facts.

To Restrain.—Be more practical and less theoretical. Do not waste so much time in trying to originate new ideas. Be more content with things as they are.

To Cultivate.—Do not be content with things as they are. Find out what gift is the strongest in your nature; then, by all the means in your power, make an earnest endeavour to discover the defects in something; and seek, with all your powers, to make a real improvement in some direction.

"To work in all manner of workmanship."-Ex. xxxi., 1-5.

## (16) FORMATIVENESS (CONSTRUCTIVENESS).

- I and 2.—You would not be likely to succeed in any work requiring formative power or skill in the use of tools.
- 3.—You are deficient in the formative faculty; are awkward in the use of tools; indeed, you cannot make anything except in the most clumsy manner.
- 4.—MALE: You have a fair degree of this faculty; and with a sufficient training, in some particular trade, you could make a good workman.
- 4.—Female: You have a fair share of the formative and planning faculty; and with the necessary practice, should do passably well in some branch of needlework.

- 5.—Male: You have a considerable degree of formative ability; you like making, fixing, and putting things together; you could acquire much skill in the use of tools. You are also possessed of a full share of organising power.
- 5.—Female: You have more than average capacity for planning, contriving and making improvements; can devise ways and means to good advantage.
- 6.—Male: You are possessed of an excellent degree of formative capacity and planning power; have great versatility of talent; can easily adapt yourself to various circumstances; are capable of managing a large undertaking successfully.
- 6.—Female: You have excellent talent for planning and devising ways and means; could excel in dress or mantle making, or almost any kind of fancy needlework. In composition you are likely to show great skill in the formation of your sentences.
- 7.—MALE: You possess great capacity for planning, great ingenuity and formative skill; can use almost any sort of tools remarkably well; can form or make almost anythink you have seen done by others. You could also excel in literary arrangements, and in the formation of sentences.
- 7.—Female: You possess great power to plan and organise; as a writer, you would show great skill in forming your sentences; in needlework, would be often making improvements. You have great versatility of talent.

- A.—You are inclined to waste valuable time in planning and scheming to no purpose.
- B.—You are likely to waste both time and money in attempting to form impractical contrivances.
- To Restrain.—Give more time to the other faculties, and less to the formative; if you have a paying business, let "perpetual motion" and other impractical ideas alone, and spend no more

money and time on them than you can spare without injury to yourself in other ways. Avoid mere planning and silly scheming.

To Cultivate.—Try your hand in using tools of every kind, and endeavour to do things in the best possible manner; if writing, do it well; if you are a mechanic, carefully observe and study machinery, etc.; if in business, learn the art of planning.

"Follow not that which is evil, but that which is good."
—III. John, 11.

## (17) IMITATIVENESS (IMITATION).

r and 2.—You cannot successfully imitate; generally do things your own way, and possess little or no ability to copy or take patterns from others.

- 3.—You are not inclined to conform to society and act as others do, but prefer to exhibit an individuality of your own; are not disposed to take pattern from anyone.
- 4.—You possess a fair degree of this faculty; are not a natural copyist, and rarely imitate others; you prefer to be yourself—that is, original.
- 5.—You have sufficient ability to copy and take pattern from what you see done; can imitate others well, but are not inclined to slavishly follow their example.
- 6.—You can work after a pattern; can describe, and mimic what you have seen done by others; you can take on the moods of others, and represent life to the letter; are a good impersonator.
- 7.—You have great ability for copying and taking pattern from almost anything; are inclined to make use of many gestures when speaking, and impart a great amount of expression to the countenance.

#### Abnormal Condition.

A.—You are given to servile imitation and buffoonery.

B.—You are strongly inclined to plagiarism.

To Restrain.—Cultivate more personality of character, and be less a parrot; try to be original in all you do. Avoid every form of plagiarism within your power. Dress for comfort, not for fashion.

To Cultivate.—Try to copy the manners, expressions, and ideas of others; practise drawing; in short, imitate everything you see worthy of imitation. Remember that it is an exhibition of weakness to copy that which is degrading, but noble and honourable to imitate whatever is good and true.

### GROUP V.

# The Objective and Qualitive Faculties.

This Group brings the Mind into direct contact with Concrete Things in the Objective World.

"Except they give a distinction in the sounds, how shall it be known what is piped or harped?"—I. Cor. xiv., 7.

## (18) AUDITIVENESS (TUNE).

1 and 2.—You are deficient in perception of distinct sounds in different voices, etc., hence, you could never become a good musician.

- 3.—You have an indistinct perception of, and memory of, musical and vocal tones; are too mechanical in your conception of emphasis.
- 4.—You have a fair perception of different sounds, but have more love for sweet tones than power to produce them; you require considerable practice to become a good musician.
- 5.—You are fond of music, and have a good perception of different tones and voices in singing and speaking. You have a fairly keen sense of modulation and emphasis.
- 6.—You have an excellent perception of distinct sounds, and a keen conception of melody; are a lover of sweet tones. You have an acute sense of emphasis and pronunciation.

7.—You have a very keen perception of sounds, and an extraordinarily acute sense of melody and modulation in singing and speaking; you have also a very keen sense of emphasis and pronunciation.

#### Abnormal Condition.

- A.—You are liable to give too much time to music and singing, and to neglect other important duties by doing so.
- B.—You are too particular about emphasis and pronunciation, and liable to waste valuable time on the mere study of sounds.

To Restrain.—Give less time to music and more to other things; do not turn life into a song; music should be a dessert, not a continual feast, or it may lose its taste. Further, you should remember that, although proper modulation, emphasis, and pronunciation are most desirable in themselves, good sense is far more important.

To Cultivate.—Attend concerts; try to appreciate the music and singing; endeavour to learn the tunes, etc.; practise instrumental music and singing. Remember, that music has a very elevating and refining influence over the mind; try the art of modulating your voice by reciting poetry and hymns.

"The very hairs of your head are all numbered."-Luke xii., 7.

## (19) NUMERATIVENESS (CALCULATION).

- I and 2.—You dislike arithmetic; are easily confused in dividing and subtracting.
- 3.—You are rather slow in reckoning figures, and liable to be inaccurate in estimating and computing numbers.
- 4.—With much practice you may do well in figures, yet are likely to succeed better in other branches of study.
- 5.—You have good perception of numbers, and with practice could do well in arithmetic; should make, if need be, a good arithmetician.

- 6.—You have excellent perception of numbers; are fond of multiplying, dividing, and reckoning figures, and could excel in mental arithmetic.
- 7.—You possess a remarkable perception of numbers; can add several columns at once very rapidly; are fond of figures, and are a natural arithmetician.

- A.—You are inclined to give too much time to figures and statistics.
- B.—You are liable to waste much valuable time, which might be used to better advantage than in the mere act of counting and reckoning.

To Restrain.—Is seldom necessary. Avoid counting and reckoning so much, and attend more to other matters.

To Cultivate.—Remember that the chances of success or failure are all forecast by the safety of correct estimates. He who carefully and correctly calculates, seldom fails. The cultivation of this power is of great importance. Try to count and reckon mentally as much as possible; and practice arithmetic in all its forms.

"Let all things be done decently and in order."-I. Cor. xiv., 40.

## (20) ORDINATIVENESS (ORDER).

- a negligent way of doing everything; and are inclined to be slovenly.
- 3.—You are rather careless about details; lack order and personal neatness; are apt to leave nearly everything you touch out of place, and to have things in frequent disorder and confusion.
- 4.—You appreciate detail, and like to see things neatly arranged, yet do not always keep them so; are liable to be careless, unless educated in some business in which system is requisite.

- 5.—You have good perception of details; have a place for everything, and like to see things in order; are methodical in practical business life, and tidy in dress, but do not worry about system.
- 6.—You are particular about details; are systematic in all your arrangements and do business on methodical principles; have a place for everything, and can find in the dark what you require; are pained by seeing things out of place.
- 7.—You are very systematic and particular about details; must have everything in its proper place, and are inclined to work beyond your strength to have things extra nice; you are liable to break down your health by overwork, in order to keep things neat and precise.

A.—You are faddy and finicking about order and trifles, and liable to injure your health thereby.

B.—You are greatly annoyed and tormented by disorder.

To Restrain.—Avoid worrying yourself about details and little things being misplaced; you are too particular and fastidious. Be less anxious about methodical arrangements, and take more care of your health. Life is more precious than order.

To Cultivate.—Give special attention to details; have order—a place for everything, always economize time; have system in business; try to arrange everything methodically, and be determined to keep all things in their proper places, if possible. Punctuality and system in business, and attention to every detail, are likely to lead to success. Consider that whatever is worthy of being done is worth doing well.

## (21) COLORATIVENESS (COLOUR).

and 2.—You are naturally deficient in the power to distinguish colours and shades, and are frequently liable to make mistakes.

<sup>&</sup>quot;Speak unto the children of Israel, that they bring me an offering of gold, silver, and brass, and blue, and purple, and scarlet."—Ex. xxv., 2—4.

- 3.—You perceive only those colours that are forced upon your attention; even with practice in distinguishing different shades and tints, you can only hope to do fairly well in this respect.
- 4.—You have a fair degree of this faculty and, with much practice, may do tolerably well; are not inclined to take particular notice of colours, and fail to remember them.
- 5.—You have a good perception of colours and textures; are capable of achieving success in mixing and blending colours, but require fair practice to be able to harmonize their finer shades and tints; are fond of flowers, &c.
- 6.—You possess excellent perception of colours and relative qualities; are capable of arranging, blending, and reproducing tints that you see; are delighted with fine paintings, pictures, &c. You could achieve success in painting.
- 7.—You possess great perception of colours, and taste for mingling and arranging them; can carry them in the mind and match them from memory; are delighted with pictures in which harmony of colour is well displayed; can arrange in perfect harmony different shades, tints, &c. You are a natural colourist.

- A.—You have an extraordinary perception of colours; are apt to be pained by observing colours in juxtaposition which do not harmonize.
- B.—You are not only pained, but actually tormented by observing crude colour contrasts which do not match.
- To Restrain.—Remember that there are other harmonies in nature that need attention as well as colours. Beauty of form, proportion, and loveliness may exist where colour has no place. Avoid being so particular in reference to matching colours, and think less about new flowers.
- To Cultivate.—Try to appreciate the beauty of flowers; observe the different hues, tints, and shades of colours; cultivate a love for fine paintings, pictures, etc. To colour we owe nearly all the beauties that we see in nature; therefore, the improvement of this faculty is of the highest importance.

"Dost thou know the balancing of the clouds, the wondrous works of Him which is perfect in knowledge."—Job. xxxvii., 16.

### (22) GRAVITATIVENESS (WEIGHT).

- I and 2.—You have very little balancing power; you are afraid to walk over water on a plank; never feel sure-footed, even when there is no danger; you are liable to sickness when on the sea.
- 3.—You are deficient in balancing power, and should not attempt to walk in dangerous places; you should not engage in any pursuit requiring steadiness at a high elevation, nor in working complicated machinery.
- 4.—You have fair power over your muscular system, but require much practice to balance your body well; are not sure-footed in riding or walking; you should never climb where there is danger.
- 5.—You can easily preserve and regain your equilibrium, and have good command over your muscular system; with practice could ride horseback well, or swim, or skate; can walk with grace and ease; and have a correct sense of the laws of gravity.
- 6.—You have excellent perception of the laws of gravity; are likely to be interested in swimming, skating, cycling, shooting, or riding; have a steady hand, and, with practice, you could perform difficult feats with great skill; are annoyed at seeing things out of plumb—pictures, &c.
- 7.—You possess great skill in balancing the muscular system, hence can walk with safety almost anywhere, even on a tight-rope; and with practice you could perform some wonderful feats of balancing. Have great perception of the laws of gravity.

#### Abnormal Condition.

A.—You have an extraordinary perception of gravitation; are liable to attempt dangerous feats of balancing.

B.—You have a strong tendency to attempt not only dangerous, but almost impossible, feats of balancing.

To Restrain.—Do not walk or climb in dangerous places. Remember that numbers of people have lost their lives in the act of showing what feats they could perform.

To Cultivate.—Practise gymnastics, throwing stones, riding on horseback, climbing, balancing on one foot, and balance things on your hand—anything to cultivate this faculty. Skating on rollers and cycling are excellent exercises.

"Who hath measured the waters in the hollow of his hand."
Isa., xl., 12.

## (23) MENSURATIVENESS (SIZE).

1 and 2.—You have but little of this faculty; are a poor judge of length, breadth, and size.

- 3.—You are deficient in brain-measuring power, and without rule or measure will find yourself mistaken in the breadth and length of objects; should always use the rule for safety.
- 4.—You possess a fair perception of relative size; measure bulk at sight fairly well, but in order to ensure accuracy, you will require lines, compass, and rule.
- 5.—You have correct perception of relative size, and good brain-measuring power; can measure distances and estimate proportions tolerably well; and, with practice, will be able to judge correctly of sizes and quantities.
- 6.—You possess excellent perception of relative size; are very good in working and measuring by sight; can detect errors in supposed perpendiculars and angles; and are annoyed by seeing things out of the true; like harmony of proportion.
- 7.—You have first-rate perception of relative size, and brain-measuring powers; can judge correctly at sight the size, length, width, &c., of things; often detect errors in the work of others; will do well in work requiring accuracy.

#### Abnormal Condition.

A.—You have extraordinary perception of relative size and magnitude; are annoyed by the mere sight of disproportions.

B.—You are pained by observing disproportions; are likely to bestow extra time in order to obtain accuracy in proportions.

To Restrain.—Do not so easily allow the mind to be annoyed or pained by witnessing disproportion.

To Cultivate.—Try to guess the length and breadth of every object you see; pass your judgment on all things, and keep doing so until you can form a correct opinion of proportion, relative size, and distance; guess at the length of things, before you measure them to ascertain how near you have been.

"Show them the form of the house, the fashion thereof."
—Ezek. xliii., 11.

## (24) CONFIGURATIVENESS (FORM).

1 and 2.—You have a very poor perception of faces and configuration; soon forget the features of persons you have seen.

- 3.—You are deficient in perception of forms, conformation, and faces; your power to recognise persons you have seen is not very distinct; you are even apt to forget the features of those to whom you are related.
- 4.—You have fair perception of outlines, shapes, figures, and countenances; but are by no means gifted in this part of the memory; you would have to keep the object in view to draw correctly.
- 5.—You have good perception of the configuration, countenances, and forms of persons who have attracted your attention; with reasonable practice could succeed in drawing.
- 6.—You have an excellent perception of conformation; know a great many people by sight whose names are unknown; seldom forget forms, looks, countenances, and faces once seen; you could do well in drawing.
- 7.—You possess a remarkable perception of configuration, forms, shapes, and faces; can remember persons not seen for a number of years; hardly ever forget a face or picture that has once interested you or attracted your attention. Have excellent ability for drawing and reading music.

- A.—You have an extraordinary perception of configuration—a wonderful memory of faces and pictures. You are too particular about the harmony of shapes.
- B.—You can see the imaginary figures of persons; are too particular and exacting about the harmony of outlines and shapes.

To Restrain.—Is seldom necessary, except where irregularities of form are painful to the nerves and affect the mind. Hallucinations are generally accompanied by a diseased condition of Configurativeness.

To Cultivate.—Study phrenology and physiognomy; observe minutely the various forms of the thousands of faces and conformations you see, and try to reproduce them by systematically drawing the shape of every object or face which attracts your attention. Good reading and correct spelling have much to do with this faculty.

"Keep thy tongue from evil, and thy lips from speaking guile."
Psalm xxxiv., 13.

## (25) EXPRESSIVENESS (LANGUAGE).

- I and 2.—You cannot speak with freedom, and often hesitate for words; may have good thoughts, but cannot express them.
- 3.—You are not a natural speaker; will often hesitate for words; are not very expressive in either countenance or actions; you may learn foreign languages, yet speak them with difficulty.
- 4.—You have a fair command of language, but use familiar and commonplace expressions; are more select and impressive than fluent and eloquent; say what you have to say in as few words as possible.
- 5.—You have a good flow of language, and considerable power to communicate your ideas by words; may occasionally hesitate for the right word, yet can generally express yourself clearly on most subjects familiar to you.

- 6.—You possess an excellent command of words; are fluent both in speaking and writing, and have great freedom and power of expression; easily learn to speak languages, and to commit them to memory.
- 7.—You have a wonderful command of words; are copious, eloquent, and very impressive in all you say, and thoroughly impress the feelings of your mind on the minds of others; learn languages by hearing them spoken by other persons, and are naturally grammatical, even without study.

- A.—You have extraordinary power of speech and ability to express your thoughts and emotions by words; are inclined to talk too much.
- B.—You are voluble and loquacious; given to redundancy of words, and involved expressions.

To Restrain.—Talk less, and use simple instead of complex expressions; never commence to talk while others are speaking.

To Cultivate.—There is nothing to equal debating for the cultivation of Expressiveness. It should be borne in mind that Expressiveness is only a medium of expressing what the other faculties remember; therefore, in order to use words to good effect, we must have a memory well stored with knowledge. Study languages, and write and speak as much as possible; throw feeling into all you say and do; talk about what you have seen and heard; endeavour to speak distinctly, and choose the exact words expressive of the meaning you wish to convey, and practise elecution.

## GROUP VI.

# The Cognitive and Retentive Faculties.

This Group enables Man to take cognizance of Phenomena, Passing Events, and Places.

"Come, behold the works of the Lord."-Psalm xlvi., 8.

## (26) OBSERVATIVENESS (INDIVIDUALITY).

I and 2.—You are sadly deficient in the observative faculty; you take but little notice of objects around you, and fail to describe minutely what you do see.

- 3.—You are an indifferent observer; are slow to grasp and comprehend the nature of what you see or hear, and are often absent-minded.
- 4.—You have fair observing powers, but confine your attention mainly to conspicuous objects about you, or to such things as interest the stronger powers of your mind; you have, not sufficient curiosity to focus your attention upon particular objects.
- 5.—You have a full share of observing power; have a desire to observe and examine things generally; are inclined to focus your attention on things that are to your taste, but are not likely to be too particular in your observations.
- 6.—You are a practical observer of men and things; have a keen thirst for knowledge; are very minute and particular in your observations, and are fond of gathering facts. You could become interested in the study of character.
- 7.—You have great powers of observation, and ability to acquire knowledge; like to observe, gather facts, and particularize everything; are very quick of perception; observe all that people say and do, and have a keen insight into character.

- A.—You have uncommon powers of observation; are inclined to be too curious, and to stare at people offensively.
- B.—You are given to impudent staring; are too curious and inquisitive.
- To Restrain.—Think more, and stare less; when you see others gaze and gape, close your eyes and meditate; avoid becoming obtrusive. Devote much time to reading, and be determined to learn a few things well.
- To Cultivate.—Examine everything that comes before your vision; observe carefully what is said and done by every person you meet; study the natural sciences—astronomy, chemistry, phrenology, etc. Observe minutely all particulars, and endeavour to describe them in full, to those who may be interested in such knowledge.

"Remember the days of old, consider the years of many generations."
—Deut. xxxii., 7.

### (27) EVENTIVENESS (EVENTUALITY).

I and 2.—You have a poor memory of events, and often feel muddled; you forget what you intended to say or do, and cannot speak with certainty as to history.

- 3.—You have a fair memory in some things; can remember general events, but are poor in history, and cannot entertain with telling anecdotes.
- 4.—You have only a fair memory of history; may recollect leading events and incidents, which you have been particularly interested in, but are rather deficient in memory of passing events.
- 5.—You have a good memory of historical facts and general information; can remember interesting leading events, but will occasionally forget current incidents.
- 6.—You possess a clear and retentive memory of historical events; learn quickly anything relating to history or biography; are fond of knowledge, news, and books; and, with fair opportunities, you can become a good scholar.
- 7.—You have a wonderfully retentive memory of events and incidents; are fond of general knowledge, newspapers, and books; have a strong craving to know what is going on in the world, with a superior memory of fleeting events, and associated ideas.

To Restrain.—Do not recall things of the past that are saddening,—try to forget them; avoid telling long stories which are of no interest to other people.

To Cultivate.—Concentrate your mind upon what you wish to remember, until a strong impression is made; recollect that the power to retain or recall an idea depends upon the strength of the first impression. Cultivate the habit of giving strict attention to

what you hear and see; and try to impress full details upon your memory. Tell anecdotes and incidents in your own life; take a review of the year's work, and endeavour to recall everything of interest. This will immensely strengthen the memory. Every power of the mind has its own memory, but Eventiveness is one of the principal factors; and by systematic cultivation even a small centre can be made to do wonders. Read history, study mythology, and often call to memory interesting events.

"We are journeying unto the place of which the Lord said, I will give it you: Come thou with us."—Numbers x, 29.

## (28) LOCATIVENESS (LOCALITY).

r and 2.—You have a poor memory of places, and find your way about with great difficulty; are apt to forget the way, and get lost in a strange place.

- 3.—You are rather deficient in this faculty; are not good in geography; are liable to lose your way unless you take particular notice of objects by the way.
- 4.—You have a fair memory of localities and places you have visited, and with study and practice in geography, can find your way about passably well; may sometimes lose your way in the city or on country roads.
- 5.—You enjoy travelling, and have a good memory of the places you have seen, provided you impress your mind or memory as you go along; if not, you may occasionally be confused or lost.
- 6.—You have an excellent memory of the localities and places you have visited; can find your way almost anywhere, through desert or woods; seldom lose your way even in the dark; would enjoy travelling thoroughly.
- 7.—You are very fond of travelling and exploring; can remember the places you have seen remarkably well; seldom, if ever, lose your way—whether in a strange city or in a forest. You would make an excellent explorer.

- A.—You have extraordinary geographical ability; are too much inclined to travel and move about.
- B.—You are liable to waste too much money and time in roving and travelling from place to place.

To Restrain.—Give up roving and travelling, and settle down; stay at home more; be contented with your own country, and never travel unless it is absolutely necessary. Avoid reading books of travel; they only make you feel restless.

To Cultivate.—Study geography by the aid of maps and travelling; and whenever you turn in roads or streets notice every object and turn by the way; also endeavour to impress them upon your memory, and try to recall them when you pass by again; make yourself familiar with places of interest, and read magazines of travel.

"To everything there is a season, and a time to every purpose under heaven.—Ecc. iii., 1.

## (29) TEMPORIVENESS (TIME).

I and 2.—You are apt to forget appointments and meetings; often fail to remember when things transpired; are wanting in punctuality.

- 3.—You have a poor memory of dates; cannot remember when a particular thing occurred, and find it rather difficult to keep proper time in music.
- 4.—You have a fair memory of dates, if pressed by other faculties upon your attention, otherwise are not proficient; you will require much practice to keep correct time in music.
- 5.—You can generally judge correctly of the lapse of time, yet may not be quite so precise as could be desired; with fair practice (other things being equal) can keep good time in music.

- 6.—You have a good memory of dates; and can generally tell when things occurred; can almost tell the time of day without a timepiece; keep correct time in music; and, as a rule, are very punctual in keeping your engagements.
- 7.—You can wake up at almost any appointed hour; are punctual in keeping engagements; you seem to have an instinctive knowledge of the time of day without a clock, and are a natural chronologist. You can keep excellent time in music.

- A.—You have an unusual sense of duration, and memory of the time when things occurred; are *too* particular about punctuality.
- B.—You are most exacting about punctuality; and are hard on those who fail to keep their engagements.

To Restrain.—Deviate now and then from your monotonous routine; set apart a little time for recreation; avoid worrying about punctuality; you are too exacting in this respect.

To Cultivate.—Do everything by the clock at a particular time—rise in the morning, and retire at night; in short, cultivate regularity in everything you do; be as punctual as possible in keeping your appointments; always be at the station a few minutes before the train leaves. Estimate the importance of saving time, and remember that "it is of more value than money." Have a correct timepiece, and make all your calculations by it; endeavour to be a few minutes ahead, rather than one minute behind; associate chronology with history, and study both systematically.

## GROUP VII.

## The Reflective and Reasoning Faculties

This Group perceives Differences, makes Analysis and Synthesis.

"That I may discern between good and bad."-I. Kings iii., 9.

## (30) DISCRIMINATIVENESS (MIRTHFULNESS)

1 and 2.—You are very deficient in discriminative power; are very slow to discern false analogies. You find it

most difficult to disassociate ideas, and perceive incongruities.

- 3.—You are rather wanting in discriminative power; are slow to see false analogies, and disassociate ideas; are not, as a rule, inclined to make much fun.
- 4.—You have a fair share of this faculty; can distinguish between striking false analogies and true ones. You can perceive incongruities, and disassociate ideas fairly well.
- 5.—You have a full degree of the discriminative faculty, a fairly keen perception of the ludicrous, and are apt in turning an opponent's arguments into ridicule; if necessary, you are likely, at times, to be rather ironical.
- 6.—You have excellent discriminative judgment; are quick to distinguish differences; have a keen sense of the ludicrous, and readily perceive incongruities; are apt in disassociating phenomena and abstract ideas. You are inclined to be critical and humorous.
- 7.—You possess remarkable capacity to perceive, and discriminate between true abstract analogies and false ones; have a most acute sense of the absurd, the ludicrous, and readily perceive incongruities. You are a natural discriminator and humorist.

- A.—You have an extraordinary perception of abstract differences, and false analogies; also power of rapid criticism, and the ability to ridicule and expose error.
- B.—You are likely to be critical in the extreme; are too ready to see the faults of others; and are given to improper and ill-timed ridicule.
- To Restrain.—Make less fun; cease trying to find something to laugh at, and turning everything into ridicule; observe the good manners of others, and imitate them; let dignity and sympathy guide you, and, under their control, your humour will be appreciated. Be careful not to injure the feelings of others by ill-timed ridicule.

To Cultivate.—Go into the company of humorous people; read humorous books; witness comedy, and avoid tragedy. A man of humour is generally the leader of a party. He may not be either a thinker or a man of science, yet if he is truly humorous, he is more than equal to either. Endeavour to become acquainted with humorous people.

"Prove all things, hold fast that which is good."-II. Thess. v., 21.

## (31) ANALYTIVENESS (CAUSALITY).

- I and 2.—You possess very little analyzing power; you find it most difficult to trace things from cause to effect; as a rule, you should accept the conclusions of others.
- 3.—You are rather slow to perceive first principles; cannot very well trace matters from cause to effect, and are by no means analytical.
- 4.—You have fair capacity for tracing effects to their causes, but your ability to reason depends upon the influence of the larger faculties; are not likely to devote much time to analysis.
- 5.—You have a good perception of first principles, and the ability to trace effects to their causes. You can analyze and classify abstract ideas well, and are capable of a correct analysis.
- 6.—You have excellent capacity for perceiving first principles, and a strong desire to ascertain the causes which led to certain results; are naturally gifted in tracing effects to their causes, and resolving abstract ideas into their primary elements. You could excel at analysis.
- 7.—You possess remarkable capacity to understand first principles; can easily perceive causes, and trace effects; have the cause-seeking and analyzing gift in a wonderful degree, with a very keen desire to know the why and wherefore of most things. You are a natural analyst and teleologist.

- A.—You have extraordinary perception of causes and effects; are most analytical in all you do; are inclined to seek to know too much about the why and wherefore of things.
- B.—You are analytical in the extreme; are inclined to question most things which you cannot understand; are liable to indulge in needless inquiry about the origin of things.

To Restrain.—Divert your mind from abstract thoughts to the real and practical

To Cultivate.—First, study nature's laws,—causes and effects; try to find out the why and wherefore of things; analyze phenomena, particularly that branch you feel any special interest in, until the origin and force of its truths are fully understood. Study especially the sciences which require classification—mathematics, astronomy, geology, and the science of phrenology.

## (32) SYNTHETIVENESS (COMPARISON).

- and 2.—You are deficient in the power to perceive similarity in the repetition of phenomena and abstract ideas; are very slow to discern resemblances and analogies.
- 3.—You are slow to perceive similarity in abstract ideas; are not, as a rule, inclined to observe resemblances. You seem to have a difficulty in explaining and clearing up points, and show little or no skill in making a synthesis.
- 4.—You have a fair perception of analogies, but can only perceive and appreciate striking illustrations. You may show some skill in drawing a conclusion; yet are not naturally gifted in forming a synthesis.

<sup>&</sup>quot;The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made."—Rom. i., 20.

- 5.—You possess a good perception of analogies and similes; can discern resemblances and reason thereon by induction, and illustrate well; readily observe striking analogies, and are capable of reasoning to a sound synthetical conclusion.
- 6.—You have excellent perception of analogies and harmonies; can quickly discern the known from the unknown and symbolize knowledge; are likely to reason clearly on scientific facts up to the laws that govern them; are naturally synthetical, and skilful in the combining of separate parts of thought into a whole.
- 7.—You possess remarkable perception of similes and harmonies; can illustrate your ideas, or scientific facts, with great clearness; have great capacity for making discoveries in the deeper analogies which pervade nature, and for discerning new truths. You are a natural synthesist and logician.

- A.—You have extraordinary discernment of analogies; are most gifted in putting ideas together, but too figurative in speech, and should guard against the use of false analogies.
- B.—You are liable to depend too much on mere resemblances to truth for your arguments, which are usually based upon either false analogies or fables. You should be sure the foundation of your premise is sound, otherwise, the consequences may be disastrous.
- To Restrain.—Study causes more and analogies less. Endeavour to be critical and analytical, and less synthetical. Don't be misled by mere resemblances, or inducive arguments. Be moderate in the use of figures of speech.
- To Cultivate.—Study logic, ethics, metaphysics, phrenology, and those subjects which require abstract thought; learn the value of symbols, figures of speech, and illustrative methods, and endeavour to use them in order to explain and illustrate your ideas as clearly as possible.

"Behold, I know your thoughts, and the devices which ye wrongfully imagine against me."—Job. xxi., 27.

## (33) AUGURATIVENESS (HUMAN NATURE).

- I and 2.—You possess but little ability for forecasting anything; you are likely to live from hand to mouth because unable to look ahead.
- 3.—You are liable to be frequently deceived in your "forecast" or prediction of the motives of others; may be able to perceive striking points, but generally fail to discern the true character.
- 4.—You have fair ability for taking on impressions, yet are not specially gifted in forecasting the results of certain actions; you readily perceive striking differences in character, but find it difficult to discern the more complicated points of character.
- 5.—You may generally follow your first impressions, as to the motives and intentions of those you come in contact with. In most cases you are likely to be right, but, at times, are liable to be mistaken. You possess a good share of prescience.
- 6.—You have excellent augurative ability; are likely to make some useful "forecasts," according to your knowledge of certain circumstances and issues; are frequently able to decide with great clearness about the motives and intentions of others.
- 7. You possess great prescience of mind, and a strong tendency to surmise, predict and "forecast" likely occurences; are a natural character student. You are, more or less, keenly interested in occult manifestations.

### Abnormal Condition.

A.—You are strongly inclined to predict and prophesy as to the motives and intentions of those with whom you come in contact; are too ready to see the imperfections of others.

B.—You are too suspicious and ready to forecast the motives of others; can see the faults of others much easier than your own; are very harsh in your opinions of others.

To Restrain.—Be less suspicious; shut your eyes to the imperfections of others, and study yourself more. Don't be afraid to trust friends and strangers; remember that faith and charity are excellent human virtues; leave slander to the gossips, and accept nothing against others on doubtful hearsay.

To Cultivate.—Endeavour to make "forecasts," predictions, and to prophecy on different public matters, and on the motives and intentions of those with whom you come in contact; then carefully watch to see how near or far off you have been, etc. Look with a sharp eye at every person you meet; especially note the expression of the eyes and countenance, and be more suspicious of people; study human nature as a philosophy, and in the light of phrenology—as no study is equal to it for developing this faculty of the mind.

#### GROUP VIII.

# The Superior and Inspiring Faculties.

This Group gives a desire to render Service, sense of Reverence, Faith, and Trust.

"Blessed are the merciful, for they shall obtain mercy."-Matt. v., 7.

## (34) COMMISERATIVENESS (BENEVOLENCE).

I and 2.—You are deficient in sympathy, and extremely selfish; are not likely to do much to relieve the sufferings of others.

- 3.—You are rather selfish, and are inclined to look after self first; you care very little for the happiness of either mankind or brute, and do little to promote it.
- 4.—You have only a fair share of this faculty; you can be good and kind to those you love, but are not much inclined to practise philanthropy.

- 5.—You have a good degree of sympathy and kindness; desire to make others happy, and are likely to make some sacrifice to render a service to your neighbours.
- 6.—You are by nature very kind and sympathetic; are generally ready to relieve the sufferings of others; and are inclined to make personal sacrifices to render others a useful or necessary service.
- 7.—You have a most kindly nature; will take a great interest in practical reform, do good spontaneously; are merciful and ready to render some kind of service, and in this respect are a good Samaritan, and a true follower of Him who went about doing good.

- A.—You have a thoroughly commiserative nature, and are too sympathetic; are liable to be imposed upon, and need to be just to yourself.
- B.—You are generous in the extreme; are too ready to help others, and are liable to come to want, unless you harden yourself in this respect.

To Restrain.—Avoid waiting upon the sick; harden yourself against the sufferings of mankind; do not give so generously to others; be just to yourself first, and afterwards be generous to others.

To Cultivate.—Be kind to all, especially the sick, and practise general philanthropy; try to alleviate suffering; give a little to the deserving, and soothe sorrow, and assuage pain whenever possible. Strive to be less selfish, remembering that it is more blessed to give than to receive.

"A soft answer turneth away wrath; but grievous words stir up anger."—Prov. xv., 1.

## (35) PLACITIVENESS (AGREEABLENESS).

r and 2.—You are uncouth, disagreeable, and rude; you have not an agreeable way of saying even pleasant things.

- 3.—You are not particularly pleasant in your manners or conversation; are not inclined to smooth over your words; are likely to be blunt spoken and repulsive under excitement.
- 4.—You have a good share of this faculty, and are generally acceptable and pleasant in your conversation and manners; but you are apt to be unpleasant, when excited.
- 5.—You have a full quota of placitiveness; are pleasing and genial in your manners, except when angry, when you may use rather sharp expressions.
- 6.—You are very pleasing, agreeable, and fascinating in your manners and conversation; you say things in an acceptable manner, and are generally liked by others.
- 7.—You are very winning, persuasive, and fascinating in your manner, and have a very pleasing mode of addressing everybody; can say and do things so as to interest even an opponent.

- A.—You are too affable; you find it most difficult to be disagreeable, even when the occasion requires it.
- B.—You are strongly inclined to be artificial and liable to practise affectation.

To Restrain.—Never pay compliments for the sake of pleasing; learn the fact that your friends or foes will respect honest and intelligent criticism more than undeserved praise.

To Cultivate.—Try to feel as agreeable and pleasant as possible; practise politeness in your conversation. An affable and persuasive way of saying things makes others love and esteem us; therefore, don't regard it as a weakness to be polite, but rather, as refining and honourable; remember that "a soft (or pleasing) answer turneth away wrath." Cultivate courtesy and dignity, which are important aids to success in life.

## (36) CREDITIVENESS (SPIRITUALITY).

r and 2.—You have but little of this faculty; will only believe on evidence; are more interested in material than

<sup>&</sup>quot;O Lord, my God, in Thee do I put my trust."-Psalm vii., 1.

immaterial subjects; are inclined to reject new subjects without examination.

- 3.—You are rather deficient in this faculty; have some faith in the unseen, but believe mainly from evidence; must have proof; in this you are like "faithless Thomas."
- 4.—You have a fair share of belief, and are somewhat inclined to ponder over the mysterious; are not likely to accept too much on the evidence of others.
- 5.—You have a good share of faith and belief in the unseen, and are quite open to conviction; are fairly credulous, but are not likely to be at all superstitious.
- 6.—You are strongly inclined to ponder over the wonderful and mysterious; are credulous, and ready to accept much that is not proven by the other faculties; have great faith or belief in providence.
- 7.—You possess almost unbounded belief and trust; are too credulous and ready to accept what is not proven by the other faculties; are a firm believer in presentiments.

- A.—You have a wonderful development of this faculty, and unless it is regulated by your intellect, you are liable to become superstitious, and to believe in witchcraft, &c.
- B.—You are most superstitious; are liable to fanaticism, and have a strong belief in witchcraft, &c.
- To Restrain.—Confine yourself more to real practical life as it is; cultivate more love for maternal things, and less for the occult. Remember that superstition properly belongs only to the dark ages; learn that there is a primary cause for all that you do not understand.
- To Cultivate.—Meditate on things divine, immortality, and that class of incorporeal subjects, man's state after death, etc. It is no evidence of a strong mind to reject what the intellectual alone can understand; it requires more than reason to understand incorporeal laws. Synthetiveness perceives analogies, Analytiveness perceives causes, and likewise the superior faculties perceive whatever pertains to true religion. Never reject any new subject without a rasonable

examination, whether it be of a scientific or of a religious nature. No man can give a reliable opinion upon any subject without a careful examination of its *pros* and *cons*.

"My soul, wait thou only upon God: for my expectation is from him."—Psalm lxii., 5.

## (37) EXPECTATIVENESS (HOPE).

I and 2.—You are melancholy and despondent, and easily discouraged; are disposed to magnify difficulties; can see nothing but misfortune in the future. You expect too little.

- 3.—You are inclined to look too much on the dark side of life, and are given to despondency; you lack enterprise, and need to cultivate a more hopeful attitude of mind.
- 4.—You are cheerful, as a rule, but not rash and speculative; are stimulated when things are looking bright, yet attempt too little rather than too much; and are, at times, inclined to take too serious a view of life.
- 5.—You are generally quite buoyant and sanguine; are fairly enterprising, yet like to be on the safe side; you are not inclined to over-rate the future, and may sometimes realize more than you expect.
- 6.—You have a vivid anticipation of future results, and are inclined to look too much on the bright side of things; you are able to rise above present troubles by cheating yourself into believing good times must come, and are almost at hand.
- 7.—You are inclined to build numerous castles in the air, and live too much in the future; are very sanguine, happy, buoyant, enterprising, and speculative; seldom get half you expect, therefore are frequently disappointed; so far your expectations have exceeded your realizations.

- A.—You have extraordinary confidence in the future, and anticipation of success; are never likely to realize what you expect.
- B.—Your expectations are most unreasonable; you are too much inclined to castle-building; are likely to make rash promises which cannot be fulfilled.

To Restrain.—Avoid building so many castles in the air; remember your hopes, so far, have exceeded realization. In buying and selling, do it on the cash principle; and try to live more in the present, and less in the future. You should avoid making any promises, except those you are certain you can perform.

To Cultivate.—Remember that the darkest hour precedes the dawn; look on the bright, instead of the dark, side of life; banish care and trouble; trust in the future; venture in some way or something to your taste, and anticipate success.

"The fear of the Lord is the beginning of wisdom."-Prov. ix., 10.

## (38) VENERATIVENESS (VENERATION).

- 1 and 2.—You evince but little reverence or respect; are lacking in respect for the aged.
- 3.—You are deficient in reverence and respect; have a feeble sense of the responsibilities of life.
- 4.—You have only a fair share of veneration and respect; are apt to make religion subservient to whatever else may be esteemed necessary, according to the combination of the other faculties; are generally respectful.
- 5.—You possess a full share of reverence for a Higher Power; are capable of considerable devotion towards the Deity, the great, the aged, and the good; are inclined to place duty above mere ceremonies.
- 6.—You are strongly inclined to worship a Higher Power; have a full sense of the responsibilities of life, great respect for superiority, and the aged; you are greatly interested in the antique.

7.—You possess a keen sense of the responsibilities of life; have much reverence for a Higher Power, and great respect for the aged, good, and great; you are deeply interested in old forms, ceremonies, and the antique.

#### Abnormal Condition.

- A.—You have an extreme sense of the responsibilities of life, a tendency to religious intolerance, and are too fond of old creeds and ceremonies.
- B.—You are strongly inclined to idolatry, bigotry, religious intolerance, and submission to authority.

To Restrain.—Avoid being reverential towards old creeds, forms, ceremonies, etc., merely because they are old. The new—which have grown up on their ruins—may be a hundred times better, and far more worthy of your respect. Where religious excitement produces fanaticism, avoid such meetings; and do not think of the Deity with fear or dread, but as a kind and loving Father to all His creatures.

To Cultivate.—Study the works of nature, and the Divine character—His government and order of things, and try to admire the perfection and beauties of nature; cultivate respect for the aged, for equals, for superiors, and inferiors. To scoff at the honest convictions of others shows a want of nobleness of character.

## GROUP IX.

# The Aspiring and Governing Faculties.

THIS GROUP GIVES SENSE OF OBLIGATION AND OBEDIENCE TO MORAL LAW.

"I would do him justice."-II. Sam. xv., 4.

## (39) OBLIGATIVENESS (CONSCIENTIOUSNESS).

1 and 2.—Your sense of obligation is very limited; you have but few conscientious scruples; are inclined to do right as a matter of expediency, rather than from moral principle.

3.—You have some regard for right and duty, but are inclined to let interest rule duty; are inclined to justify yourself, and are not so scrupulous as you should be.

- 4.—You have a fair degree of this faculty, and generally do what is about right; are guided by a sense of obligation, but are apt to let wrong things, at times, pass unrebuked.
- 5.—You are governed by moral principle; are honest and upright in all your motives; are inclined to do right and have justice; you will, however, make rather close bargains.
- 6.—You are governed by a high sense of moral obligation; are honest, upright, and faithful in all your dealings; hate the wrong because wrong, and love the right as right; feel a sense of remorse when conscious of having done wrong.
- 7.—You are governed by the highest order of moral principle, and are honest and upright in all matters; are guided by justice in all things, and would not knowingly do wrong; make too little allowance for the weaknesses of human nature.

#### Abnormal Condition.

- A.—You are exacting in the extreme; are too severe on the short-comings of others; you need to temper justice with mercy.
- B.—You have an extreme sense of justice; are too much inclined to self-condemnation; you feel a deep sense of unworthiness, which is not desirable.

To Restrain.—Be less exacting and censorious; remember that you are liable to imagine faults exist where there are none; forbear and forgive, and do not trouble about the wrong doings of others so much; recollect, when inclined to be severe on their shortcomings, that justice must always be tempered with charity and mercy.

To Cultivate.—Consider everything in its moral aspect; ask yourself the question, "What is right?" and be determined to do the right; never allow your sense of moral obedience to be broken down by anything. Let justice be your motto.

#### (40) EMULATIVENESS (APPROBATIVENESS).

1 and 2.—You care but little for popularity, censure, or criticism.

<sup>&</sup>quot;Do that which is good, and thou shalt have praise from the same."
Rom. xiii., 8.

- 3.—You have no great regard for popularity; are very little disturbed by either praise or blame; are disposed to despise flattery.
- 4.—You are rather careless about public opinion; ordinary criticism and censure will not disturb you very much; and while you may enjoy praise, you are not likely to sacrifice principle to obtain it.
- 5.—You value the good opinion of others, and are stimulated by praise, but will not go far after it; like a good word from friends, yet will not sacrifice principle to gain it; have a good share of ambition, and regard for reputation.
- 6.—You are keenly alive to praise; are ambitious to shine, and anxious to please; are courteous and polite, and inclined to set a high value upon character and reputation; cannot endure censure or ridicule.
- 7.—You are exceedingly fond of praise; desire to excel; love the good opinion of others; are too ambitious, sensitive and vain; cannot endure patiently the slightest degree of criticism or censure. You love style and etiquette.

#### Abnormal Condition.

- A.—You have an extraordinary degree of ambition, and an almost insane desire for fame; are far too approbative, and are easily annoyed by the least criticism.
- B.—You are extremely fond of outside show and display, and are given to self-praise; have a high degree of vanity, and are morbidly sensitive.
- To Restrain.—You are too sensitive, and forget that words break no bones; should try to be more independent of what persons say, and less vain, showy and ambitious. Make up your mind that you will vigorously pursue the right course irrespective of censure or criticism.
- To Cultivate.—You often stand in your own light by caring so little about the opinions of others; try to be pleasant, courteous, and polite; use every exertion to win the applause of all whom you know; say nothing offensive or rude, even if you know it to be true, if the saying thereof will cause harm and annoyance to others.

"What ye know, the same do I know also; I am not inferior unto you."—Job xiii., 2.

#### (41) DIGNATIVENESS (SELF-ESTEEM).

I and 2.—You are sadly deficient in self-respect; lack weight of character; are frequently liable to under-value yourself.

- 3.—You are inclined to under-rate your abilities and worth; feel rather unworthy; lack dignity and self-respect; are liable to do trifling things and let self down.
- 4.—You have a fair share of self-respect, yet, at times, are liable to under-value yourself. You need to cultivate rather more dignity.
- 5.—You have a good degree of self-respect and independence of mind, yet are not proud; will listen to advice, and are likely to secure the respect of your fellow men or women, but prefer the place of a leader to that of a follower.
- 6.—You are high-minded, dignified, and independent; will seldom take advice; may go into society, but wish to lead; desire to stand at the head of your class in trade or profession.
- 7.—You are very lofty-minded, dignified, and independent; are inclined to carry your head too high. You place an exalted estimate on your own capabilities, and are much too proud.

#### Abnormal Condition.

- A.—You are too high-minded, conceited, and presumptious; your estimate of yourself is much too favourable.
- B.—You are extremely proud, haughty, and egotistical; tyranny, forwardness, and imperiousness also characterize you.
- To Restrain.—Do not think quite so much of yourself; remember you are liable to over-rate your abilities; no truly great man is conceited; true greatness belongs rather to modest humility, than to egotism and presumption. A conceited person may be clever, and

even brilliant; but his conceit is a positive weakness that frequently exposes him to ridicule

To Cultivate.—Pride yourself on what you are; hold up your head, and feel to yourself, I am a man or woman; cultivate the self-esteem feeling; push forward in company or in public assemblies; sing, read, or speak in public, and don't be daunted at failure—but persevere till you can do before a public audience what you can do in your private room.

#### (42) DECISIVENESS (FIRMNESS).

I and 2.—You are vacillating and undecided; shift with every changing breeze; have but little will of your own; are largely a creature of circumstances.

- 3.—You lack decision, steadfastness, and perseverance; are too easily persuaded by others, and are inclined to go with the current; will require to develop this faculty to succeed in anything worth the doing.
- 4.—You have a fair degree of decision and determination of character, but not enough for great undertakings, unless you diligently strive to improve this power.
- 5.—You possess considerable decision of character; may yield to persuasion, but will not be driven; are willing to change your opinions if shown in a proper spirit where you are wrong, otherwise you will not be turned aside from your purpose.
- 6.—You are decisive and determined; will stick to and carry out what is commenced; will not be driven, for the more you are forced, the more you resist; decide quickly, and rarely change your plans or purposes.
- 7.—You are very decisive, positive, and unchangeable; have great fixedness of purpose, great perseverance, and are inclined to be stubborn; you are very determined in carrying out your plans.

<sup>&</sup>quot;Be ye steadfast, unmovable, always abounding in the work of the Lord."—I. Cor. xv., 58.

#### Abnormal Condition.

- A.—You possess remarkable decision of character; are most stubborn and persistent in your purposes and opinions.
- B.—Like a certain well-known beast of burden, you are inclined to obstinacy and pigheadedness.

To Restrain.—Ask yourself the question, "Is it noble and wise to imitate the ass, instead of yielding to others when I am in the wrong?" At least, listen to advice, and be more willing to take it.

To Cultivate.—Make your plans as wisely as possible, then stand to your purposes and carry them out; be determined to finish all you begin, and let no one turn you aside; strive to have a mind of your own.

### CALLINGS AND VOCATIONS.

- " Instrumental
- " Vocal ·Penman Photographer Painter
  - House Scenic Sign
  - Landscape 99 Portrait
  - Animal

Sculptor Tragedian

#### Scientific.

Analyst Anatomist Astronomer Astrologer Botanist Biologist Chemist Electrician Geologist Graphologist Mathematician Navigator Naturalist Optician Philosopher Phrenologist

" Examiner " Lecturer

Teacher Physiologist Physiognomist Surgeon

Surveyor

VeterinarySurgeon

#### Professional.

Accountant Amanuensis Author Authoress Attorney

Barrister Clergyman Counsel

Composer, music Commissioner Officer

Mercantile " Military

" Navy Drama Writer Debater

Detective Doctoress

Doctor Divinity

,, Law Medicine

Science Editor or Editoress Grocer, Retail, Scientific, Wholesale

Literary Elocutionist Grammarian Governess Historian Judge Lecturer or

Lecturess Miller

College Literary Popular Scientific

Legislator Linguist Logician Librarian Minister Novelist Orator

Poet Postminstress Postmaster Preacher Priest Physician

Palmist Reporter Statesman Schoolmaster Secretary Teacher

"Kindergarten Primary

" Secondary Tutor

Business.

Agent Auctioneer Banker Broker

Business Manager | Foreman Baker Butcher Brewer Bookseller Bazaar Maid Cattle Dealer Commer. Traveller Locksmith Canvasser

Contractor Financier Florist Cashier Clerk Collector Confectioner Draper

Greengrocer Haberdasher Hardware Dealer

Ironmonger Manufacturer Maltster Milliner

Pawnbroker Picture Dealer Publisher Proof-reader

Salesman Saleswoman Stationer Telegraphist

Typist Undertaker

Mechanical. Basketmaker

Boat Builder Blacksmith Bookbinder Bricklayer Builder Cabinet-maker

Carpenter Carriage builder Compositor

Cooper Dentist Dressmaker Engine Driver Engineer

Civil Electrical Mining

Mechanical Finisher Founder

Gasfitter

General Mechanic Glass Blower Harnessmaker

Inventor Jeweller Machinist Moulder Needlewoman

Printer Plumber Pattern-maker Stonemason Shoemaker Silversmith Spinner

Tailor Watchmaker Wheelwright

Whitesmith Weaver Winder

#### Miscellaneous

Bailiff Butler

Chambermaid

Cook Coastguard Coachman Dairyman Drayman Dyer Farmer Fisherman Gardener

Gamekeeper Hairdresser Hotel-keeper Housekeeper Horseman

Letter-sorter Lady's Maid Laundress Masseur Matron

Miner Nurse Overseer Policeman Publican

Railway Guard Stationmaster

Seaman Soldier Valet

Waiting-maid

N.B.—A Trade or Profession marked thus (-) signifies the person could do fairly well in it; a mark thus ( | ) could do well; and a mark thus (x) could excel in such a calling.

### GUIDE TO MARRIAGE.

This table is intended to point out the leading qualities and temperament desirable "in a partner," for the one whose character is marked in the register; and is for those only who are approximating to, or at a marriageable age.

A thorough examination and complete description of both parties is undoubtedly the safer mode; however, where this is not available, this table may be of great service and value, in directing those who feel uncertain, as to a person most suitable to their own organization.

In cases where a lover has already been chosen, it would be wise to let the Phrenologist delineate his, or her photograph,—this is becoming a popular method. If proper care were exercised in these matters, and those only united in wedlock whose temperaments are adapted to each other, the newspapers would no longer be filled with divorce disclosures of a most revolting kind.—"May the day soon come!"

THE LADY OR GENTLEMAN SHOULD BE AS FOLLOWS:-

Question:	Page	Answers
Size of Head should be	10	
Nerval Temperament should be	11	
Muscular Temperament should be	12	
Respirative Temperament should be	13	Value and the second se
Vascular Temperament should be	14	
Nutritive Temperament should be	15	
Excretive Temperament should be	16	
Sensative Temperament should be	17	
Self-Preservative Faculties should be	21	
Social Faculties should be	25	
Defensive Faculties should be	32	The state of the s
Creative Faculties should be	38	
Objective Faculties should be	42	in makinda kan makinda makinda makinda kan makinda kan makinda makinda makinda makinda makinda makinda makinda
Retentive Faculties should be	51	,
Reasoning Faculties should be	56	
Superior Faculties should be	.62	
Aspiring Faculties should be	68	
Health should be	20	

The Fee for filling up this Table is 2/6.

N.B.—Only an expert Phrenologist can mark this Table, and give advice thereon.

### GUIDE TO DIET.

A very small quantity is marked (1), small quantity (2), moderate (3), average (4), large quantity (5); a cross (x) denotes avoid.

average (4), large qualitity (6), a cross (x) denotes avoid.							
Articles of Diet.  "WE SHOULD EAT TO LIVE."	All Food to properly sustain life, must contain the following elements in certain proportions, viz.:—Nitrogen, Carbon, and Phosphates.						
Brown Bread  Oatmeal or Quaker \ Oat Porridge \}	Radishes						
Wheatmeal Porridge	Celery						
White Bread	Onions						
Milk	Turnips and Parsnips						
Coffee and Tea	Cabbage						
Cocoa	Cauliflower						
Eggs, lightly cooked	Beans and Peas						
Fish	Carrots						
Shell Fish, Oysters, &c	Potatoes, boiled						
Fowls and Game	Potatoes, roast or baked						
Beef, well cooked	Tomatoes						
Lamb and Mutton, do	Fruits, cooked						
Veal, do	Fruits, ripe, raw						
Soups, Gravies, &c	Figs, Prunes, & Dates						
Pork, Bacon, and Ham	Apples and Oranges						
Rice Pudding	Bananas						
Dumplings	Nuts—Almonds, Walnuts, Brazil Nuts, Chestnuts						
Sago and Tapioca	Vinegar and Pickles						
Arrowroot	Pepper and Mustard						
Pastry, light	Wines, Spirits, &c						
Custards	Tobacco, Snuff, and Opium						
Water, boiled	Salt and Drugs						

The Fee for filling this Table is 2/6.

N.B.—This Table can be marked, and advice given thereon, either by a Phrenologist or Physician.

## Hydropathic and Hygenic Advice.

## BATH TABLE.

Bathing is a great aid to health when properly administered, but thousands injure their health by the wrong mode of bathing; also by staying in the water too long. The purposes of bathing should be a clean skin and an equal circulation, &c.

Cold Baths should be taken quickly; the best time is in the morning.

Warm and Tepid Baths should be taken during the latter part of the day.

	Minutes	Per Week.		Minute	Per Week		
The Warm Bath			The Half Bath		* 9 8 9 9 *		
Sponge or Towel Bath.			The Head Bath				
Vapour Bath			The Shower Bath		4 1 2 3 4 4		
Turkish Bath			The Plunge Bath	*****	••••		
Hip or Sitz Bath, Warm	* * * * * *		The Swimming Bath				
,, Cold .	6 7 0 0 b s		The Nasal Bath		D # * * * *		
Wet Sheet Pack			The Arm Chair Bath				
Electric Bath	4 4 0 4 - 5		The Leg Bath		* * * * * *		
Friction Bath			The Foot Bath				
MISCELLANEOUS.  Amount of sleep required in every 24 hours ().  Climate most suitable							
Probability of Long Life							
Weakest Parts of Frame.							
Class of Disease most liable to							

The Fee for filling up this Table is 2/6.

N.B.—This Table can be marked, and advice given thereon, by either a Phrenologist or Physician.

### HINTS TO STUDENTS.

## THE SHAPE OF YOUR HEAD INDICATES YOUR TRUE CAPACITY.

- 1.—Phrenology was discovered by Dr. Gall, an eminent Physician, in the year 1796. Dr. Spurzheim was his principal coadjutor. The term Phrenology, derived from two Greek words, phren and logos, signifies "discourse on the mind." A system of mental philosophy, based on scientific principles, it claims to explain the faculties of the mind, by studying the configuration of the brain during life; and it also points out a connection between particular developments of the brain and certain manifestations of the mind.
- 2.—Size of Brain is the measure of power, organic quality and other things being equal; but you cannot judge of the qualifications of the mind by the size of the brain only. A person having a very small brain cannot display great mental power; but a fair-sized brain with good organic quality, health, etc., may display considerable mental power.
- 3.—Balance: Pay special attention to the direction in which the brain is most expanded or developed; draw lines from the ear to the centre of the elevated parts, by this means you will soon be able to judge of the even or uneven balance of all the faculties. See remarks under heading Size of Brain.
- 4.—Combinations: We cannot tell the influence of one particular faculty, considered separately, unless that faculty is very large, as in cases of insanity. We must also study the modifications produced by differences of temperament, habits, etc.
- 5.—Are there any Bad Faculties? All the faculties bestowed upon man are capable of dedication to the service of God and mankind; yet, on the other hand, every power may be perverted by the action of man's free will.

### HINTS TO THE PUBLIC.

- 1.—A Phrenological Examination might possibly prove of immense value, as by it the parties may ascertain whether they are physically and mentally suited to one another, etc. Much misery may thus be avoided, and peace, joy, and happiness secured.
- 2.—A Boy who might have been successful in the world of Engineering, and been a blessing to his friends and the community, becomes a burden to himself, and a trouble to his parents, through being tied down to office work.
- 3.—A GIRL, who, by the proper guidance of her gifts, might have been an ornament to society, becomes prematurely aged, and loses her charms as a result of the pride of her mother, in selecting for her an uncongenial occupation.
- 4.—Parents should apply the principles of Phrenology to the choice of an occupation adapted to the capabilities of their respective children. An examination might be made incalculably valuable.
- 5.—Personal: I am frequently asked, how often should a person consult a Phrenologist? My answer is: "Not less than once in two years, especially in the case of children."
- 6.—Numbers of People, whose powers have run down as a consequence of the frequent strain upon the brain and nerval system, are inclined to give up in despair, when the only thing they require is rational treatment, and a return to a more simple and natural mode of life.
- 7.—Success or Failure depends upon the right or wrong use of the powers we possess, and upon the steps we take for the proper development of those powers. Upon all these points consult a practical Phrenologist.

# THE OPINIONS OF EMINENT MEN ON PHRENOLOGY.

Its first promoters were Medical Men—Drs. F. D. Gall, J. C. Spurzheim, etc.

While unacquainted with it, I scoffed at the new philosophy of the mind, by Dr. Gall, known as Phrenology, but have become a zealous student of what I now conceive to be the truth, and have lived to see the true philosophy of the mind establishing itself wherever talent is found capable of estimating its immense value.—Sir G. S. MACKENZIE, Pres. Royal Soc. Edinburgh.

For ten years I have taught Phrenology publicly, in connection with Anatomy and Physiology. It is a science founded on truth, and capable of being applied to many practical and useful purposes.—ROBERT HUNTER, M.D., Professor of Anatomy, University, Glasgow.

I have great pleasure in stating my firm belief in the truth and great practical utility of Phrenology. This belief is the result of the most thorough investigation.—Jas. Shannon, Pres. of Bacon College, Ky., Prof. Mental and Moral Science.

I not only consider Phrenology the true science of mind, but also as the only one that may be applied to the education of children, and to the treatment of the insane and criminals.—C. Отто, М.D., Prof. of Medicine in the University of Copenhagen.

Until I became acquainted with Phrenology I had no solid foundation upon which I could base my treatment for the cure of insanity.—Sir William Ellis, Physician to Lunatic Asylum, Middlesex, England.

All moral and religious objections against the doctrines of Phrenology are utterly futile.—Archbishop Whately.

I have long been acquainted with the science of Phrenology, and feel no hesitation in declaring my conviction of its truth. It surpasses all former systems in practical utility, being that alone which is adequate to explain the phenomena of mind.—Rich. D. Evanson, M.D., Prof. Physiology, R.C.S., Dublin.

Phrenology undertakes to accomplish for man what Philosophy performs for the external world—it claims to disclose the real state of things, and to present Nature unveiled and in her true features.—Prof. Benj. Silliman.

#### THE OPINIONS OF EMINENT MEN—Continued.

Phrenology is true. The mental faculties of men may be appreciated by an examination of their heads.—Joseph Vimont, M.D., of Paris, Physician and Author.

I declare myself a hundred times more indebted to Phrenology than to all the Metaphysical works I ever read. . . I look upon Phrenology as the guide to Philosophy and the handmaid of Christianity. Whoever disseminates true Phrenology is a public benefactor.—Horace Mann.

Phrenology appears to be true. It assigns a natural bias to the mind. By this science the faculties of the mind have been, for the first time, traced to their elementary forms.—ROBERT CHAMBERS, of Chambers' Journal.

Phrenology has added a new and verdant field to the domain of human intellect.—Rev. Thomas Chalmers, D.D.

To a Phrenologist the Bible seems to open up its broadest and highest beauties.—Rev. P. W. Drew.

Phrenology is the true Science of Mind. Every other system is defective in enumerating, classifying, and tracing the relations of the faculties.—Prof. R. H. Hunter.

If we would know the truth of ourselves, we must interrogate Phrenology and follow out her teachings, as we would a course of religious training, after we had once become satisfied of its truth.

The result of my experience for something over two score years is this: That Phrenology is a revelation put by God himself within reach of all his intelligent creation, to be studied and applied in all the relations and in all the business of life.—Hon. John Neal.

All my life long I have been in the habit of using Phrenology as that which solves the practical phenomena of life. I regard it as far more useful, practical, and sensible than any other system of mental philosophy which has yet been evolved. Certainly Phrenology has introduced mental Philosophy to the common people.—Rev. Henry Ward Beecher.

I affirm, without fear of contradiction, that no anatomist before Dr. Gall had even the slightest idea of the structure of the convolutions of the brain.—Dr. BALLEY.

We must look upon Gall as the Founder of Physiological Psychology. He was one of the most remarkable men of the age in which he lived; he was alike distinguished for originality and independence of thought, for powers of observation, untiring industry, and indomitable perseverance. To him and to Dr. Spurzheim, Medical Science, as well as Physiology and Psychology, is under great obligations. Dr. Gall was the first who classified the Convolutions.—Dr. Dunn, in *Physiological Psychology*.

#### THE OPINIONS OF EMINENT MEN—Continued.

I look upon his (Gall's) work as a vast storehouse of knowledge and as an unperishable monument to the genius and industry of one of the greatest philosophers of the present age.—From Dr. F. Batemen's Work on *Aphasia*, 1890.

I regard Phrenology as the only system of mental philosophy which can be said to indicate, with anything like clearness and precision, man's mixed moral and intellectual nature, and as the only guide short of revelation for educating him in harmony with his faculties as a being of power; with his wants, as a creature of necessity; and with his duties, as an agent responsible to his Maker and amenable to the laws declared by the all-wise providence.—John Bell, M.D.

To Phrenology may be justly conceded the grand merit of having forced the inductive method of inquiry into mental phliosophy, and thus laid the permanent foundations of a true mental science.—

Encyclopædia Britannica, 8th Edition.

That an undue preponderance of the breadth of head throughout the region in which they place the propensities, indicates with certainty an animal self-love, which can scarcely be trusted at all times to adopt only fair means for its gratification. Undue preponderance, be it observed, for it is justifiable to expect a favourable result, even with a rather broad head which has a proportionately good length, and which has, so to say, the power of its length, placed in the anterior half thereof. And why? Simply because there is in the front the greatest natural power, the force of intellect, which by exercise and development is able to control the objectionable propensities indicated in the animal broadness of skull.—Dr. Henry Maudeley, F.R.C.P., late Professor of Medical Jurisprudence in University College, London.

The mind acting through the different parts of the brain produces different mental manifestations; acting through those parts of the brain situated behind the forehead produces intellectual manifestations; acting through those situated in the upper part of the head produces manifestations of the moral and religious feelings; acting through those parts situated behind, produces manifestations of the animal feelings.—Dr. John Epps, Medical Director of Royal Jennerian Institution.

#### THE OPINIONS OF EMINENT MEN—Continued.

We may also mention the names of the following Prominent Men who have accepted Phrenology as a true science, and in various ways given it the support of their influence. Thousands more could be added:—

John W. Francis, M.D. J. V. C. Smith, M.D. — McClintock, M.D. Sir Astley Cooper. Professor C. Caldwell. Professor S. G. Morton. Professor F. G. Howe. Professor Geo. Bush. Judge E. P. Huribut. Hon. Wm. H. Steward. Hon. Horace Greeley. — Hoppe, M.D. J. Houston, M.D. Jame Inglis, M.D. J. L. Levison, Surgeon. Robert Macnish, M.D. J. J. Nichol, Suregon. Daniel Noble, Surgeon. - Otto, M.D. G. M. Paterson, M.D. Richard Poole, M.D. A. A. Poyer, M.D. Wm. C. Bryant. Hon. Amos Deane. Rev. Orville Dewey. Rev. John Pierpont. Hon. S. S. Randall. John Abernethy, Surgeon. Whitelaw Ainslie, M.D. John Anderson, M.D. Disney Alexander, M.D. Edward Barlow, M.D. W. A. F. Browne, Surgeon. Thomas Sandwith, Surgeon. N. B. Shurtleff, M.D. Gordan Thompson, M.D.

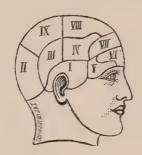
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